IONS HERALD

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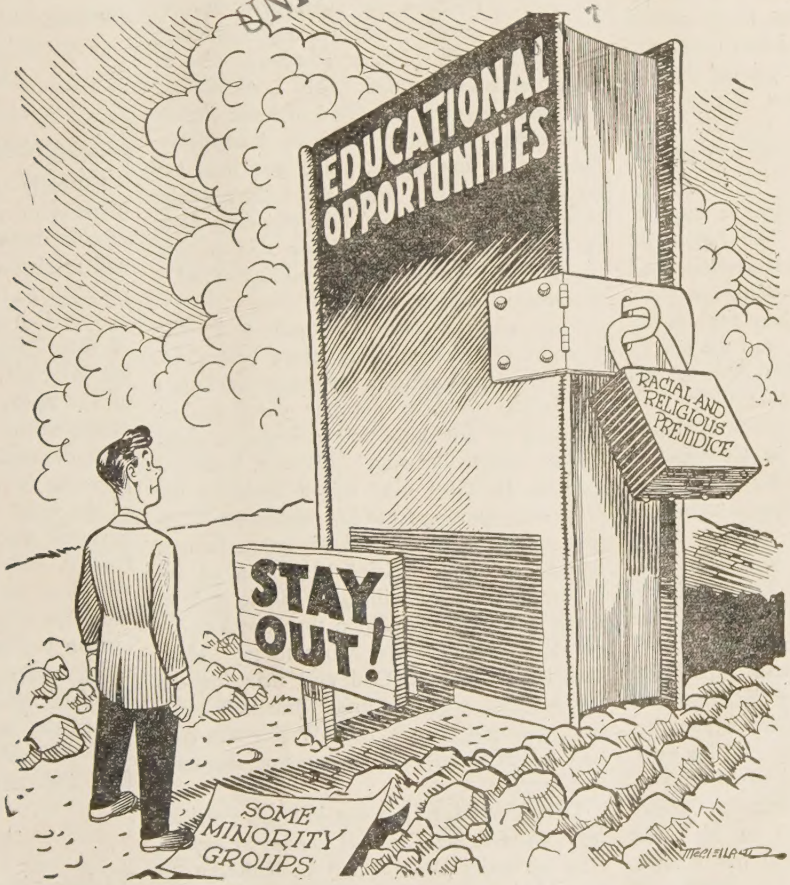

Courtesy Institute for American Democracy, Inc.

OCTOBER 6, 1948

FROM COVER TO COVER

THE FULLNESS OF GOD, a sermon in which the Rev. Hiram C. Weld, minister of Elm Park Methodist Church, Scranton, Penna., urges men to attain a life that is "rooted and grounded in love."

A Religious News Service report of the general organizational set-up of the newly-constituted World Council of Churches.

HOLLAND CHANGES RULERS, another eye-witness story from our roving reporter, the Rev. Lloyd B. Schear, member of the Central Pennsylvania Conference, now travelling in Europe.

Plus another section of METHODIST PRONOUNCEMENTS COMPARED WITH POLITICAL PLATFORMS.

READERS WRITE

Reply To Conversion

I read the article "Conversion on Trial," ZIONS HERALD, Sept. 22nd, with real interest. I began it wondering if I were in the wrong church and finished it assured that I was not. I presume the article was reprinted from a recent issue of the *Christian Register,* although the author seemed to write with reference to a thought-world of two generations ago.

Surely evolution is no longer a bugbear to the thinking Christian, but rather an evidence of God's method of creation. And the author must know that there are other theories of the atonement than the "orthodox" one he alludes to. As I read the article, I had the feeling that the author, even though a former Methodist, was unfamiliar with both Methodist history and present practice.

When John Wesley was in Georgia, he began to learn Spanish in order to converse with some Jewish parishioners, "some of whom," he observed in his *Journal,* "seem nearer the mind that was in Christ than many of those who call him Lord." (Everyman edition, Vol. I, P. 46.) Wesley had the good sense to not allow theological theory to violate the facts of human experience. Repeatedly in his *Journal* he passes favorable comment on individual Quakers whose theology was certainly at variance with his own.

Indeed, upon reading the Journal of William Edmundson, a 17th century Quaker preacher, Wesley commented in his own *Journal:* "His opinions I leave; but what a spirit was here? What faith, love, gentleness, long-suffering? Could mistakes send such a man as this to hell? Not so. I am so far from believing this, that I scruple not to say 'Let my soul be with the soul of William Edmundson.'" (Everyman, III, 233.) As for that Jewish roommate, would a church call him "lost" that had a leading rabbi address its General Conference?

Although no Unitarian, I find the notion of freedom of thought not only far from being absurd, but quite deeply planted within the Methodist tradition. Late in life, we find Wesley contending for this freedom, saying in Scotland on a preaching tour what he had been saying all his days about Methodist freedom: "There is no other religious Society under heaven, which requires nothing of men in order to their admission into it, but a desire to save their souls. Look around you, you cannot be admitted into the church or Society of the Presbyterians, Anabaptists, Quakers, or any others, unless you hold the same opinions with them, and adhere to the same mode of worship. The Methodists alone do not insist on your holding this or that opinion, but they think and let think." (Everyman edition, IV, 431)

This was no late development in the thought of Wesley; forty years before we find him cautioning a preacher by letter: "In public speaking not one word against opinions of any kind. We are not to fight against notions but sins." (*Letters,* Standard Edition, II, 110.) One might multiply the references, quoting from his sermon on "Caution against Bigotry" and his more famous homily "Catholic Spirit." Few men of his calibre were more willing to think and let think in matters of religion than the founder of Methodism. He was wont to say "Holiness is the love of God and man, or the mind which was in Christ." Intensely practical man that he was, John Wesley was content to define religion in terms of character and service.

That Methodism has not lost this precious freedom of thought is well known to anyone who sat under Dean Albert C. Knudson, to be told that God was omnipotent, and then walked into Professor Edgar S. Brightman's class to be told God was limited. A church which has within it both Dr. Harry F. Ward and Dr. Robert P. Shuler, as ministers of good standing, could hardly be accused with justice on insisting upon uniformity of thought.

Nor has The Methodist Church been blind to the place of reason in religion. John Wesley once wrote: "Passion and prejudice govern the world, only under the reason. It is our part, by religion a joined to counteract them all we ca *ters,* V, 203.) One of Wesley's bio (Winchester) says of him, "No con ist of the century had more respe argument."

The spread of Methodist colleges mand for an educated ministry, th the Methodist publishing interests to indicate that the people called M have a healthy respect for reason same time we are aware in Bowne that "Life is more than logic."

It is apparent from his letter that vert to Unitarianism came from a tive element within The Methodist A church the size of ours has w framework many varieties of relig perience; conservative, moderate, an I am glad this is the case; I would no other way. I am sorry, however, young man was unfamiliar with the which makes it possible to move f side of the church to the other climbing out the window.

(Rev.) JAMES H.
Wesley
Amher

Disagrees

I usually agree with the positions in most of your editorial treatment prominent public questions, but I t will receive my kindly disagreement plea for the right of atheism to use t as stated in your editorial of ZIONS of Sept. 22nd. Does not your plea the principle that it is right to allow of the radio or any government c public utility to extend any nefario ness, destructive of human welfare? principle it would be right to allow of the radio or newspapers or maga advertise the liquor traffic, gambling brothel. Atheism is not a religion b tagonistic to any and all religion, therefore antagonistic to God and the human welfare. And while any one right, under the constitution, to ha belief of atheism, they have no righ use of the radio to extend that belie is so obviously destructive to the gene fare. Tolerance of evil is not true to

(Rev.) A. S. L
Penney Far

Television

Should it mean something to the that many bars in hotels and restaura many saloons, are introducing tel Will youth find this another seemi nocent diversion as an added induce get into drinking habits? Can we d thing communally in recreation center set this?

E.
Delaware

The Fullness Of God

HIRAM C. WELD

begin our fall and winter church program, we ıt God is offering us strength for our lives and ɔur world. One aspect of such encouragement is ıe New Testament letter to the Ephesians, the that famous Aegean seacoast city, whom St. Paul the interests of the church so many centuries wrote to these people, as he speaks to us this not "lose heart over what I am suffering for . rather rejoice that "the manifold wisdom of ;ht be made known to the principalities and . . and live so rooted and grounded in love . . . may be filled with all the fullness of God."

Ample Reason To Drift

ɔt well to remind ourselves as we begin a new ear that stalwart Christians never lose heart over ing to which Paul refers, and by implication over ılties of life? We have ample reason in our com- to give up or despair, to lament our plight, or personal decay. We often find ourselves and our much the same predicament that a humble native frican minister found himself, as he told in the ry The Beloved Country." Stephan Kumalo sees e leaving the land which had once been lush and ve for the more lucrative living that they can find nesburg. Finally, after the members of his own ıve left, he learns that his sister, searching for her is in trouble. He gathers together his few sav- sets out in search of her. Arriving in this strange zed world of sophisticated, iniquitous Johannes- humble Zulu man of God learns that his brother me a rabble-rouser, his sister a harlot, and his son rer. Similarly ravaged and ruthless, often sep- om the disciplines of the church or the love of nd home, and lost in the seeming catastrophe of ents, do we not need the reassurance that stalwart ıs never lose heart, that those who follow in the he gallant campaigner have courage and stamina experience of life?

of crisis have always been times of opportunity giants of the race. So it was that slavery gave ıe provocation to lead his people to the land of Thus, from the clouds of skepticism and immor- ıgustine emerged to build the city of God, "with hat touched the stars." And was it not the very ess of Christendom that led to the establishment World Council of Churches? Well can we face and crises in the spirit of Bishop Oxnam who ırist is to be followed as well as adored. It is not to kneel in the sanctuary while the choir sings, re Thee, O Christ, and magnify Thy holy name.' re temples to be cleansed, lepers to be healed, es to be exalted, . . . crosses to be borne."

resolving to never "lose heart," we can also re- t it is becoming increasingly evident that "through ch, the manifold wisdom of God might be made known to the principalities and powers." This is strikingly seen in the establishment of the World Council of Churches in Amsterdam. You followed the proceedings closely through the press and radio as well as through our church papers to know that this unprecedented gathering of archbishops, bishops and metropolitans, pastors, theologians, and laymen came together representing 150 denominations and communions of Christendom from 44 countries to unify the Christian church of the world, and to express the power of a God-centered movement of moral rehabilitation for the people of the earth. We have come to know that the evils of modern life can be effectively met only by the unification of the forces for good, and we lament that our efforts have been divided. A thousand years ago in the year 1094 the Greek Orthodox Church broke from the Roman Catholic Church. A century later in the year 1184 the Waldenses began their historic separation from the church of Rome to spread from France to Switzerland and Italy. In 1517 Martin Luther nailed his 95 theses to the church door at Wittenberg and the Reformation was born. Over the succeeding centuries Protestantism has often been divided within itself, and considerable confusion has prevailed. But since the dawn of this century churchmen have been seeking the consolidation of moral and spiritual power, particularly in the Edinburgh Conference of 1910, the Jerusalem meeting of 1928, and the Madras Conference of 1938. After these long years of planning and interchurch co-operation, the World Council has emerged as the unifying instrument of Christendom.

Delegates to this history-making conference came from the western world representing the churches of United States and Canada, Latin America and Europe, and the continent of Africa. They came from the Far East, namely, from China and Japan, the Philippines and Formosa, Indonesia, Korea and Malaya. Likewise the Christian churches behind the iron curtain were represented with delegates from Austria and Czechoslovakia, Hungary and Poland, Rumania and Yugoslavia. The Roman Catholic branch of Christendom did not send delegates, but did send observers. The Netherland archbishops and bishops of that branch of Christendom directed a letter to all priests calling upon them "and the faithful to pray for those participating in the Congress . . . who eagerly look forward to unity of the church."

The One Hope For Mankind

And what are the results of this meeting? A non-Protestant secular writer, un-enthusiastically wrote that, "The watching Protestant world had hoped in its dim and sentimental way for something better." And a Soviet observer called it, "An imperialistic gathering." Yet President John A. Mackay of Princeton Theological Seminary, said that the secular as well as the religious writers had begun to see in Christianity "The one hope for mankind." Walter Van Kirk reported in the *Christian Science Monitor* that, "the Amsterdam Assembly of the World Council of

Churches will go down in history as an event of crucial significance . . . to the world of nations." And Morley Cassidy reported in the *Philadelphia Bulletin* that "Christianity has a new voice at Amsterdam, and it is a voice which will speak . . . to man."

An analogy may help us understand the historic significance of the church in the life of the world. We know that St. Francis so felt himself drawn into living communion with God that he prayed, "O Lord, my Savior, I ask two favors before I die. Let me feel in my soul, in my body even, all the bitter pains which Thou hast felt. And in my heart let me feel the immeasurable love which made Thee endure such suffering for us poor sinners." The humble St. Francis once stood in chains before the Sultan of the Moslems to tell him what all the powerful armies of the Crusaders were unable to, that Christ had come to reveal love and peace. So the church, standing in the chains of secularism and materialism, often shackled by an outmoded theology and ecclesiastical intrigue, at long last finds its voice to confront our world with a message of love and peace. Well can we rejoice and sing:

"For not with swords' loud clashing
Nor roll of stirring drums;
With deeds of love and mercy,
The heavenly Kingdom comes."

But along with a new voice for God in our day, Paul was concerned with each of us as individuals. "Live so rooted and grounded in love," he counselled, "that you may be filled with all the fullness of God."

The simple reason why the church must speak to our world in every generation is that so many of us are not rooted and grounded in love. We are in fact, like Medea, the tragic character in the classic Greek play by Euripides. In a freely adapted version by Robinson Jeffers, Medea forsook her family, friends, and homeland to live in Corinth with Jason, the man she loved. Jason becomes in later years infatuated with the lovely daughter of Creon, the ruler of Corinth. To him it means both a new love and also power, for he will have the ear of the ruler and perhaps succeed him. He has finally arranged that Medea be exiled, which in those days meant death. Medea had not only sacrificed everything for her husband Jason, but had also several times actually saved his life and h and reared his two sons. She is bitter. Planning v Medea laments, "Death. Death is my wish. Fo my enemies, my children. Destruction. That's t Grind, crush, burn. Destruction." One almo Medea's part for surely she has been wronged. N less such bitter vengeance was the voice of the hi to crucify Christ. It was the ruthlessness of the N barbarianism of war, and the frustration of a psue Is not such a lack of being "rooted and grounded the pagan part of each of us, when we slander th is good, abuse our neighbors, fail to work and needed improvements of our common life, and claims of God and His church?

Closer to the Christian demand to be "roo grounded in love" is the voice of a humble Jew, E of Frank Yerby's best-selling novel "The Golden In this lusty story of adventure in the West In Gerado seeks revenge on Don Luis del Toro, the grandee, who had killed his mother and touched with horror. "No, Kit," Bernardo said sorrowfull rode the deck of a warship in a flotilla of Frenc ships sweeping down the Caribbean to the Spanis Cartagena. "Don't hold murder in your heart. destroy you." "He has injured you greatly too snarled. "Do you forgive him?" Then Bernar had been beatened, imprisoned, and crippled at t of del Toro looked away, his dark eyes calm and they swept the surface of the sea. "I have forgive he said, "Now in my old age I have forsworn gree and revenge."

Thus we grow through the years, each in his o capturing a larger vision of what he can become outgrows the sins of this world—malice and gre and frustration — to attain a life that is "roo grounded in love." How else can we explain th cendent greatness of those who established the Council of Churches, of Wesley and Lincoln, of tine and Socrates, of the New Testament widow two coins, of Christ?

May each of us, in like manner, be "filled with fullness of God."

Holland Changes Rulers

LLOYD B. SCHEAR

There was hushed silence in the great New Church in Amsterdam. More than three thousand people, assembled to witness the investure of Queen Juliana, sat motionless in their places. The mighty organ had lapsed into silence; no whispering or noise disturbed the tranquility of the Gothic structure.

From my place in the balcony through the door at the far end of the transept, I could see the feet of the guard of honor in the Dam Square. Heels snapped together. Guns were hoisted to a forward position. The line of soldiers came to attention. The Queen had left the palace with her party, and was crossing the square to enter this open door of the church.

A gun salute smashed the empty silence and the in the tower of the Royal Palace began it's first The church bells of Amsterdam pealed out their tones. Under the trellis, covered with traditional nets used when the former Queen Wilhelmina augurated fifty years ago, moved the royal processi by the royal heralds, dressed in 16th century costu gold trimmed, blue velvet coats with the Neth coat of arms embroidered on them.

Following them came the kings of heralds, mem the royal household, and the general staff, all resp in velvet. Her majesty, Queen Juliana, accompa His Royal Highness Prince Bernhardt, in the fu

nant general of the Grenadiers Regiment, with
:alm, moved along the short aisle of the transept,
he four steps, and turned to face the people as
ants properly arranged her ermine lined cloak.
moments, the Queen began her address to the
eral, the two chambers of Parliament which sat
ly before her. Reading from a manuscript, she
feeling of melancholy necessitated by the fact
nother had spent her strength "in the service of
nd empire in such measure as to require her to
this heavy burden."

by the Constitution of the Netherlands to this
lity, Queen Juliana said that the "courage to re-
this call I derive from my faith in God." She
er tribute to her mother, whose life was like a
storm, sturdy, unmoveable, and unperturbed by
tempests of life.

ke in appreciation of her husband and the re-
y of raising four children, "a duty as important
any Netherland mother."

emarks to the Parliament, social justice, cultural
omic developments, and the unity of the nation
sed. Recognizing that the country is divided in
le toward religion and in its view of life, the
ged that children be brought up as "free people
piritual foundation and a sense of responsibility
t lives and grows."

slight pause at the conclusion of the address, the
se from her seat, lifted two fingers of her right
pronounced the formula of the oath perscribed
nstitution.

r to the Netherland people that I will always ob-
uphold the constitution. I swear that I will de-
preserve with all my power the independence
tory of the state; that I will protect the general
cular liberty and the right of all my subjects, and
loy for the maintenance and promotion of the
nd particular welfare all the means which the
e at my disposal, as a good king should do, So
God Almighty!"

conclusion of the Queen's address, the president
rst and Second Chambers, Professor Dr. R. Kran-
ose from his seat on the left of the throne and
ed the Queen. Standing before her with his back
ople, he gallantly spoke for the people who now,
to constitutional arrangement, were calling
be the Queen of the Netherlands.

Netherlands people come forward to meet Your
full of trust and with deep affection," he said.
convinced that our public institutions are secure
ands of Your Majesty; we know your love of
nd we know ourselves united in it; the great and
dition of spiritual freedom of the Oranges is also
ual hallmark of the Netherland people."

ll, dignified professor, bald except for a rim of
ir, spoke with deep feeling and sincerity: "Thus,
on now finds itself united around your throne,
h affection for your person, your family, and your
praying from the depth of its heart that God's
blessing may descend on Your Majesty's reign and that you may be granted the satisfaction of witnessing a renewed prosperity of your people, and a higher development of its justice and culture, as well as of its best qualities."

Earlier in the morning, before the Queen and other visiting royalty had arrived, the president of the chambers had convened this session of the Parliament by reading a proclamation. In reality, this occasion was a meeting of the chambers on the occasion of the investiture of Her Majesty Queen Juliana. Traditionally, it takes place in the church, although there was no prayer or religious service in connection with the ceremony. A choir, however, sitting behind the brass screen of the throne platform sang two hymns. The occasion was attended by dignitaries of all Netherland's churches.

On Sunday afternoon, with special permission, I visited the church, then being arranged for the ceremony the following day. Workmen were bringing in potted flowers, to be festooned from the capitals of the pillars. The scarlet carpets, partly covered with paper and the brilliant 21 lights above the throne, obviously presented a glittering spectacle with the assembled court of the Queen.

On the throne platform forty high personages stood during the ceremony. Their costumes were many and assorted, but gold braid and velvet seemed to dominate the group. To the left in the audience sat the members of the diplomatic corps, and in front of and below the balcony where I sat, the royal guests had their places. The retiring Queen Wilhelmina sat in the first row, accompanied by her two eldest granddaughters and the mother of Prince Bernhardt, Princess Armgard. Visiting royalty came from Norway, Denmark, Belgium, Britain, Luxembourg, Greece, and Sweden.

At the conclusion of the roll call of the chambers, the senior king of the heralds swayed his mace and proclaimed in a loud voice, "Her Majesty Queen Juliana has been inaugurated." This was immediately followed by three cheers of "Hip, Hip, Hurray." The hearlds then went into the Dam Square and with trumpet and voice proclaimed the same message. The dense throng there made the same response as the assembled multitude in the church. Thus, a new Queen became the ruler of the Netherlands.

On Saturday, the closing day of the Assembly of the World Council of Churches, one of the ministers of a Dutch Reformed Church here invited me to accompany him to his parish house which Queen Juliana would visit that afternoon. I accepted this kind invitation, and walked through the poorer sections of Amsterdam to find this church serving the economically impoverished people of the city.

In front of the parish house, a center of relief work during and since the war, all the elderly people of the parish were assembled on chairs, several hours before the arrival of the Queen and her retinue.

When I got there, perhaps thirty minutes before the coming of the Queen, I was taken inside and shown the

(Continued on page 944)

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This Cannot Be Accepted

Persons who are intrigued with the idea of recognizing Spain and its fascism still have some weighing of evidence to do. Last week, Paul P. Kennedy reported in the *New York Times* that the film "Gentleman's Agreement" has been banned by Franco by order of the ecclesiastical member of his Film Censorship Board. The representative of Roman Catholicism said that while it was Christian duty to "stimulate love among individuals, societies, nations and peoples," this should not extend to Jews.

The Roman Catholic spokesman listed six theological objections to the film: The first two points were objections to the obviousness of divorce and to the idea that there was no difference between Jews and Christians. The third point was that it was poison to spread the belief that a Christian is not superior to a Jew. The fourth objection was that for one to forfeit his status as a Christian for even eight weeks was impossible without denouncing his Christian faith. The fifth point declared: "They say that for many Jews it is a matter of pride to be called Jews. Pride of what? The pride of being the people who put God to death? Of being perfidious as they are called in the Holy Scriptures?" The sixth objection was that the film condoned the idea of suppression of religion.

This is about as shocking a manifesto as we have seen since the days of Hitler. There is hope in the ugly picture, however, because of the clearc ment of hatred. It may be good to have this Catholic spokesman state his position clearly of hiding behind some vague mask of hy There is also hope in the fact that Cardinal S of New York was prompt in his partial denou of the idea expressed by the Madrid cleric. T John LaFarge, editor of the Roman Catholic tion *America,* joined Cardinal Spellman by that he felt it his duty to "vigorously repudiate of the ideas." Father LaFarge pointed out t Pope has recently ordered the expunging, fr church's Good Friday service, of the expressio fidious Jews."

At the very same time that the Franco-do churchman made his shocking statement of an itism, one of our American senators, Mr. Chan of South Dakota was calling on General Fr Madrid. He afterwards told reporters that "tremendously impressed with Franco's pride Spanish people and his faith in Spain's military "I told him," said Senator Gurney, "that my p hope was complete re-establishment of all re between Spain and the other great powers. T viously includes the United States."

Perhaps it is enough to simply report the news items from Madrid. Surely they are sh enough to make every alert churchman do so ous thinking. Anti-Semitism is thoroughly un tain and so is totalitarianism. What the Jews su Spain is also suffered by Protestants. The co tion of church and state is responsible for thi situation. Church and state combinations are sential to totalitarianism that even the Comm have taken up the same procedure to aid th countries where organized religion can be u fectively as a tool of the state.

To have our Mr. Gurney from South Dakot cate that American democracy should re-establ lations with that kind of government is so shocking that we find the senator's statement incredible. A strong expression of public opinio be necessary to let Mr. Gurney know that Am will not approve his kind of statesmanship.

We are certain that many Roman Catholic join in a complete condemnation of these two Our Jewish brethren must know that the S priest did not speak for us. The world must that Senator Gurney did not speak for this na

e Handicapped — It's Good Business

eek the Division of Employment Security is g a "National Employ The Physically pped Week." Needless to say, we shall here-fer to same as "N-E-P-H Week." In spite of lding title, the week is important and will kind of positive social conscience that is na-ur democracy: "Not Charity but a Chance." records show that physically handicapped n be just as efficient as the so-called normal Moreover, the psychological factor is impor-ause handicapped people should be given responsibility. Every man needs to know that ded — he cannot achieve even normalcy if he to feel that he is the object of pity or of

agencies are doing much in providing re-on programs and vocational training for y handicapped people. It is the responsibility and to the advantage of society to hire these herever there is an opening which they can -P-H Week should get our approval and sup-

Shakespeare Movies

ecent motion picture productions of Shake-ave come before the American public. The rovided a perfectly thrilling interpretation of " under the direction of Lawrence Olivier. American Republic Studios has just released h."

editor was invited to a preview of "Macbeth" its world premier here in Boston next Thurs-was a stirring experience, to say the least! Velles stars in the film — he also directed the produced it for Republic. Orson Welles is al-enter of controversy and this production will throw him into the center of even more than njoyed before. At times it is difficult to know Orson Welles wrote the play or whether eare wrote it. There are many moments dur-showing of the film when one is certain that would have given anything to have been as e as Orson Welles!

r our generation this production of Macbeth ething worth seeing. One is reminded again iteral truth of the biblical injunction, "The f sin is death." Wars and other killing orgies s to nations and men. If the public will not akespeare's tragedies, or go to see them on the te stage, then Republic Studios is making a significant contribution by making these great plays into pictures that more and more people will see. The penetrating value of Shakespeare's plays is always obvious: he shows his audience what happens inside people's minds. The Welles-Macbeth struggle illustrates this to a thermometer-breaking degree. Lady Macbeth does not get rid of the "damned spot" any more than men ever rid themselves of the crimes they commit.

As the last suicide takes place, the last hanging is completed, and the last head is cut off, one leaves the theatre thinking about how similar all of it has been to the suicidal race of modern man for selfish control. Though the symbols of religion were present in the play, one wonders what might have happened if religion had really entered the life of Macbeth.

Grass Roots Opinion

In a fascinating survey of opinion, The American Committee for the World Council of Churches has just released what it calls *"Grass Roots Opinion on the Church." It is an important study because it shows that people do believe in the power of the Christian church to improve both personal and social living. At the same time the report shows that people do not want the church to become an apologist for any special political or social philosophy. The people want the church to give emphatic support to the creation of world-community consciousness and at the same time stress the moral and spiritual implications of world situations and policies.

This grass roots survey shows that church unity is thought of as beginning within the spiritual life of the members themselves, to be followed by a lessening of the divisions among the followers of Christ.

On reading the survey, one is impressed with its similarity to enlightened world opinion. No one can answer the dilemma question: "Does the church lead public opinion, or does public opinion lead the church?" It is clear, however, that in more ways than we are ready to admit, the Christian ethic is being felt and its validity accepted. The force of Judaic-Christian thinking has made its mark and we sometimes need to remind ourselves that its common sense, its freedom, and its healing power make it true that, as Jesus said, "If I be lifted up I will draw all men unto me."

*"Grass Roots Opinion on the Church," by The American Committee for the World Council of Churches, 297 Fourth Avenue, New York City.

Holland Changes Rulers

(Continued from page 941)

beautiful bouquet of carnations to be given Her Royal Majesty. On the long white ribbon in gold letters were inscribed these words, "Offered by the Oldest People of the Roman Catholic, Dutch Reformed and Amsterdam Unity people of the Parish." This section of the city had united in making this floral tribute to the Queen on the first day of her reign.

Once again outside, one was impressed by the sturdy and determined will of the Dutch people. These elderly people, survivors of military occupation and war against them by the Germans, sat erect and dressed in their finest garb to greet their Queen.

The master of ceremonies, the secretary of the association of the old people, was arrayed with striped trousers and a tail coat. His tall silk hat and black shoes shone in brightness. In his lapel, the orange bow, worn by the people during these days to signify the "House of Orange" of which their Queen is a descendent, stood out against his dark coat. His white goatee and moustache made him a dignified figure.

In the first row, a few chairs from my position, sat the man to present the bouquet to the Queen. Holding it tightly in his lap, he sat erect, chest up, and proud to have this honor given him by the other members of the association.

Along the street came the clatter of horses hoofs as the advance cavalry units passed. The open carriage with the Queen and Prince Bernhardt stopped in front of us. The portly secretary made a short speech to the Queen, welcoming and thanking her for this kindness. He expressed the wishes of the elderly people that she might have a long and successful reign. And the assistant presented the floral bouquet to her.

The Queen graciously accepted the bouquet and shook hands with the two men, and the cavalcade wa way. Pride and joy stirred in the hearts of these that their new Queen had visited them.

The royal procession on the day of the inaugur the Queen was much more colorful and gay. Th royal family was in the guilded coach, a vehicle p to Queen Wilhelmina fifty years ago by the cit Amsterdam. The Queen and the Prince sat on t seats with one of their daughters between them. front seat, though facing them, sat the other thr dren, all daughters. The Queen received the acc the crowds as the Prince sat silent and happy. Wa the right and the left, the Queen was cheered, a has the feeling that deep in the heart of the Dutch is a great love for their Queen and an abiding faitl House of Orange.

The Queen's carriage was drawn by six horses; walked at the side of each horse. Footmen walked rear of the carriage. The procession was slow and possible to secure a good view of this happy family.

Military units on foot, mounted citizens of Ams city and government officials participated in the sion. The glitter of red and bluefaced uniforms, leggings, belts, helmets, and gloves gave a stirring ance to the parade.

In addition to the processions through the city the royal family made three appearances at the s where games and festivities were carried on. The a dramatic presentation of the Jubilee of Wilh which all members of the Assembly of the World C of Churches were able to attend.

Public opinion is enthusiastic for the royal famil The Dutch people have a uniting influence in the ereign. And the deep respect, admiration, and l their royal family will probably aid them in their c days ahead.

World Council Put On Operating Basis

Religious News Service

Geneva — Steps toward placing the newly-constituted World Council of Churches on a fully operating basis were announced here following a meeting in Woudschoten, Holland, of the Council's Central Committee.

The committee is a 90-man group elected at the World Council's recent First Assembly at Amsterdam to deal with general issues of policy until the next assembly, scheduled to be held in 1953.

It was disclosed that a tentative decision has been made to hold the second assembly in the United States, the site to be selected later. Meanwhile, the Central Committee elected officers and an executive committee and approved a number of staff appointments and departmental committees. The Rt. Rev. George K. A. Bell, Anglican Bishop of Chichester, England, was named chairman of the Central Committee. The committee also elected Dr. Franklin Clark Fry, N. Y., president of the United Lutheran Church in America, as vice-chairman.

Named general secretary of the World Council, with offices at council headquarters here, was Dr. W. A. Visser 't Hooft, who held the same position for the te during which the council operated as a provisio ganization. Five men were chosen to serve as as general secretaries. They are: Dr. Henry Smith Leip Dr. O. Frederick Nolde, with headquarters in N. Rev. Oliver S. Tomkins, with headquarters in L England; and Bishop Stephen C. Neill and the Rev ert C. Mackie, both with headquarters in Geneva.

Dr. Leiper, a Congregational minister, who prev directed the American Committee for the World C will assume the portfolio for promotion in the g secretariat. Dr. Nolde, dean of the graduate sch Lutheran Theological Seminary at Philadelphia, ha offered the portfolio for international affairs. He w main as director of the Commission of the Churc International Affairs, which is maintained jointly the International Missionary Council.

Mr. Tomkins was given the portfolio for "Fait Order" and relations with the Eastern Orthodox Chu while Bishop Neill, who is assistant to the Archbis

y, will assume the portfolio for study and evan- Bishop Neill was previously co-director of the ouncil's Study Department.

ckie, a Church of Scotland minister, and retir- al secretary of the World's Student Christian n, was assigned the portfolio for reconstruction n. He will also become the new director of the ouncil's Department of Reconstruction and Inter- id, succeeding Dr. J. Hutchison Cockburn, who ng as of January 1st next. Named to the newly- ost of program secretary in the United States was Robert S. Bilheimer, of the Presbyterian Church S.A., who will have headquarters in N. Y. He sponsible for relating the work of all the World departments to the churches of North America. taff officers were elected to retain positions they en the World Council was a provisional body. e: Frank Northam, layman in The Methodist of Great Britain, director of the Finance and Department; Dr. Hendrick Kraemer, layman in h Reformed Church, director of the Ecumenical at Bossey, Switzerland; Miss Jean Fraser, of the ian Church in England, secretary of the Youth ent.

he Rev. Nils L. Ehrenstrom, of the Swedish Lu- hurch, director of the Study Department; the Rev. es, minister in the Congregational Union of Eng- Wales, director of the Refugee Division; and lfdan Hogsbro, of the Danish Lutheran Church, ative of the World Council in Germany. A board gers for the Department of Reconstruction and urch Aid was established by the Central Commit- ccordance with a new constitution approved for rtment. Fifteen members were elected to the 16th member, representing the World Reformed to be added later.

s of other departmental committees elected by the Committee were:

The Rev. Daniel T. Niles, minister in The st Church in Ceylon, chairman; Mlle. Madelaine the Reformed Church in France, vice-chairman; Alexander Schemann, lecturer at the Russian cal Institute in Paris, vice-chairman.

Dr. Henry P. Van Dusen, president of Union cal Seminary, New York, chairman; and Dr. llie, professor at the Edinburgh (Scotland) Sem-

e: Methodist Bishop G. Bromley Oxnam, of N. man; George S. Lombard, of Geneva, vice-chair-

einhold von Thadden-Trieglaff, permanent dele- he Evangelical Church in Germany to the World was named chairman of the Ecumenical Institute , and the Rev. Robert C. Mackie, vice-chairman. llowing members were named to the executive ee, which will be responsible for the execution of nd for the World Council's current business: x presidents of the World Council — Pastor Marc of the French Reformed Church; Dr. Geoffrey Francis Fisher, Archbishop of Canterbury; Methodist Bishop G. Bromley Oxnam of New York; Greek Archbishop Strenopolous Germanos, of London, England; Dr. Erling Eidem, Primate of the Swedish Lutheran Church; and Dr. T. C. Chao, of Peiping, China (Anglican). Also, Bishop Bell of Chichester; Dr. Fry; Bishop Eivind Berggrav, Primate of the Norwegian Lutheran Church; the Rev. Leslie Cooke, Bucks, England (Congregational); Father Georges Florovsky, Paris (Eastern Orthodox); Dr. Alfons Koechlin (Reformed); the Rev. Eighomenos Luka, Heliopolus, Egypt (Coptic Orthodox); Pastor Martin Niemoeller of Germany.

Metropolitan Panteleimon (Eastern Orthodox); Canon R. Reeves, Liverpool, England (Anglican): Dr. Gordon Alfred Sisco, Toronto, Canada (United Church of Canada); Mrs. Leslie J. Swain, Craigville, Cape Cod, Mass. (Baptist); Charles P. Taft, Cincinnati, Ohio (Episcopalian); and the Rev. T. M. Taylor, Old Aberdeen, Scotland (Reformed). Sitting with the executive committee as chairman of the Faith and Order Committee will be the Rt. Rev. Y. Brilioth, Lutheran Bishop of Vaxjo, Sweden. The committee is expected to hold its first meeting in Geneva next February.

It was announced that a secretary for evangelism and a director for the newly-created department of promotion and publicity will be named later. Both the secretaryship and the department were authorized by the assembly. The committee agreed to leave arrangements for setting up the Commission on Women's Work in the Church authorized by the Amsterdam Assembly to a committee composed of Bishop Bell of Chichester, Mrs. Leslie J. Swain, and Dr. Visser 't Hooft.

Approval was given to a charter for the Youth Department, as well as constitutions for the Reconstruction Department, the Commission of the Churches on International Affairs, and the Faith and Order Committee. The Central Committee voted to hold its meeting in England during July, 1949, and made tentative arrangements to meet in Canada in July of the following year.

PROGRESS

MARY DICKERSON BANGHAM

She is not watching white-edged autumn clouds,
Nor the flying leaves from the tall gold poplar tree,
Her thoughts are not upon the racing squirrel,
Nor the long dry grass of the late October field, —
With blowing curls, with wind against her face,
She bends her mind to the bending of her bow,
She measures space. She lends her garnered strength
To a glad, though taut and tense, control;
All that she is is focused! On one moment, —
On that little breadth of time before
The arrow's flight!
WHAM . . . . !
She does not even hear her glad companions,
Shouting their praise,
Raising her bow, with grace, she forms another —
A better —
Air-way through space!

PERSONS

Dwight Shepler, well known New England artist and son of the Rev. and Mrs. Joseph M. Shepler of Townsend, Mass., is currently exhibiting a number of portraits and paintings at the studio of Doll and Richards, 140 Newbury St., Boston. New England Methodists will be particularly interested in his portrait of Bishop Edwin Holt Hughes.

The Rev. Dr. and Mrs. H. Hughes Wagner of Trinity Methodist Church in Springfield, Mass., recently returned to their alma mater, Ohio Wesleyan, Delaware, Ohio, to see their daughter and son, Mary Jo and James, enrolled as freshmen.

The Rev. Dr. Albert Hallen, retired member of the New England Conference passed away on Sept. 17th at the Bethel Methodist Home for the Aged at Ossining, New York. Dr. Hallen is survived by his wife who will continue to live at the Bethel Home.

Mr. George T. Stalker, member of First Methodist Church in Holyoke, Mass., and a prominent lay worker on the Springfield District and in the Laurel Park Camp Meeting Association, passed away on Thursday morning, Sept. 23rd. Funeral services were held on Saturday, Sept. 25th, with the Rev. Ambler Garnett officiating.

The Rev. John L. Groves, for four years pastor of St. Andrews Methodist Church in Jamaica Plain, Mass., has been accepted for missionary service in Mexico, under the Board of Missions of The Methodist Church. The Rev. Wm. G. Willoughby, graduate student at Boston University School of Theology, has been appointed to succeed Mr. Groves at St. Andrews, and will preach his first sermon there on Oct. 10th. Mr. Willoughby, a native of Olympia, Wash., is married and the father of a year old daughter.

Miss Carol Schwartz, daughter of the Rev. and Mrs. Benjamin A. Schwartz of Wichita, Kan., became the wife of Howard Hunt Loar of Corpus Christi, Tex., at an evening ceremony at College Hill Methodist Church in Wichita on Aug. 28th. The bride's father, pastor of that church, performed the ceremony, and the bride was given in marriage by her brother, the Rev. Theodore W. Schwartz, pastor of the Sutherland Methodist Church, Sutherland, Nebraska. The couple will make their home in Orangeburg, New York. The groom is working toward a Ph.D. in Nuclear physics at Columbia University, and the bride will teach several courses in geography at Hunter College.

The following program for the remainder of October is announced by the Sunday Evening Fellowship for students and young adults, at Copley Methodist Church, Boston: Oct. 10th, "A New Look at Alcohol," by the Rev. Ernest A. Shepherd, executive director of the N. H. State Commission for the Cure of Inebriates; Oct. 17th, "Campaign Issues," a three party panel; Oct. 24th, "Getting Good Local Government," Mr. Donald Spencer, president of the Cambridge Civic Association; Oct. 31st, "Report From Amsterdam," by Edward W. Mills, president of the National Methodist Youth Fellowship.

Miss Marian Elizabeth Johncox, a former social studies teacher at Rochester, New York, and a volunteer worker in the East Side Memorial Presbyterian Church in that city, became director of Christian education at St. Paul's Methodist Church, Niagara Falls, N. Y. on Sept. 1st. The Rev. John A. Redmond is minister of the church.

Miss Viola Spreckelmeyer, director of Christian education at Trinity Methodist Church in Springfield, Mass. for the past three years, will be united in marriage to the Rev. W. Dale Cole of Republic, Ohio, on the afternoon of Oct. 27th, at the Chicago Temple, the First Methodist Church in Chicago, Ill. The officiating minister will be the Rev. J. Arthur West, brother-in-law of the bride, and Mrs. West will be the matron-of-honor. Mr. Cole is a graduate of Kansas State College and Boston University School of Theology, and is a member of the North-East Ohio Conference.

On Saturday, Sept. 18th at Camp Aldersgate, Glocester, R. I., 308 men gathered for the annual men's rally. Sports, a devotional period, dinner, and an address by Bishop John Wesley Lord comprised the program. Of special note is the fact that the Rev. Arthur O. Dewey and two of his laymen made a round trip of 260 miles from Provincetown, to be present.

Mrs. Herbert F. Fulton, wife of the minister of the Methodist church in Colrain, Mass., is seriously ill and is being cared for in the home of her daughter, Mrs. Raymond Ewing, 17 Stebbins St., Worcester.

Dr. Elliott L. Fisher, superintendent of Town and Country Work, Board of Missions and Church Extension, has been elected chairman of the board of the Christian Rural Fellowship in which leaders of rural work representing twelve denominations participate. The fellowship maintains branches in the U. S. and in India, Japan and the Philippines. The Methodist Rural Fellowship is an affiliate organization. Dr. John H. Reisner is secretary-treasurer of the fellowship, with headquarters located at 156 Fifth Avenue, New York City.

The Sophodores, the widely-known student singers of Green Mountain Junior College, will make their first public appearance for the new school year at the Mic (Conn.) Methodist Church on Octob by providing special music at a serv brating the 150th anniversary of that Dr. Howard C. Ackley, president o Mountain, will be the guest speaker service.

The Rev. Glen W. Trimble, pastor First Methodist Church in Jamaica Mass. for the past two years, has accep pointment as assistant director of the ment of research and planning of t sachusetts Council of Churches, on time basis. He preached his farewell at Jamaica Plain on Oct. 3rd. The R E. Biggers, graduate of Central Colleg Garritt Biblical Institute, Evanston, I now a graduate student at Boston Un School of Theology, is succeeding Mr ble at Jamaica Plain.

Boston Street Methodist Church, Mass., has lost a member, former trus steward emeritus in the death of Al Brown of Lynnfield, Mass., on Monda 20th. For more than 30 years, Mr. was a lay delegate and later lay mem the New England Conference. At the his retirement two years ago, he w senior member of the Asbury Grove Meeting Corporation. Mr. Brown is s by his widow and five children, the e whom is the Rev. Elmore Brown, min the Maplewood Methodist Church in Mass.; nineteen grandchildren and fou grandchildren. Funeral services we ducted by the Rev. Henry I. Bailey, his and interment was in the family lot Pine Grove Cemetery, Lynn.

Recent appointments of supply pas the Southern District, New Hampshi ference, are announced by the district intendent, the Rev. Ray H. Cowen: t Glenn H. Barney to Brookline; the Re sell E. Perry to Hillsboro and East D the Rev. John C. Haney, Jr. to M Mass. (Oaklands); the Rev. Herbert ler and the Rev. William Wylie to t mond Larger Parish; the Rev. Ver Strempke to Salem, Pleasant Street.

An open house was held in the pa of the Stanton Avenue Methodist Ch Dorchester, Mass., Sunday, Sept. 26th, occasion of the 25th wedding anniver the pastor and his wife, the Rev. an Leroy A. Lyon. Many gifts of silv money were received by the coupl their friends, relatives and parishioners ing at the tea table were Mrs. T. B. mother of Mrs. Lyon, and Mrs. Pea bee) Wallace, niece of the Lyons. Mrs. Wood Forrest, pianist, and Ray C violinits, both of whom played at t ding 25 years ago, furnished music t out the afternoon.

To Los Angeles

Richard Sneed, pastor of Court hodist Church, Rockford, Illinois st six years has been appointed to Methodist Church on the Pacific First Methodist of Los Angeles,

ed, who is national radio preacher cations of the Mutual Broadcasting ceeds Dr. Donald Tippett who be- ethodist Bishop.

s Angeles Church has a member- 00 members as well as visitors from on in the union. Dr. Sneed will his services both morning and eve- KFAC with an estimated listening t five million people.

ed has visited Boston six times this s national alumni chairman of the iversity School of Theology build- ign. He was elected to the Meth- rmation Commission at the Gen- erence session in Boston, and at iversity Alumni Day exercises re- m President Daniel L. Marsh the r "distinguished service to alma is articles have appeared frequently HERALD.

Adult Meeting

ng a very inspiring devotional ser- Rev. Robert S. Clemmons of the Board of Education, spoke to ap- ly 130 young adults and ministers Boston and Lynn Districts at Copley Sept. 19th. As a basis for his talk, mons used questions from the How to get young adult groups low to get started in the fall; What ld a young adult group include; n program material be obtained? mons gave many examples of what ps had done to get started and to program growing. He urged that make visits to newcomers and to ng adults in the community who ttend the groups. Concerning the e, which is technically 24-35, he ut that several things should be consideration: leaving school, self arriage, leaving the parental home, s chronological age. When these ults become more settled in their d communities, they should leave adult groups to become part of the t organizations of the church. Mr. recommended several handbooks phlets and suggested that others obtained from the local publishing rom Nashville.

ering Committee of the Boston as planned a meeting with Bishop Nov. 9th to which all ministers of t and one young adult from each ll be invited. Programs and prog- e groups will be discussed and future programs of groups and of t will be discussed.

Rolling Ridge Consecrated

Last Saturday, October 2nd, Methodists of Massachusetts gathered at North Andover, to consecrate the Rolling Ridge Estate as a New England Conference Educational Center. The center will be one of the most beautiful and efficient places in the nation for Methodist youth and adults to gather for retreats, day camps, institutes, and other meetings.

The chairman of the Rolling Ridge Commission, Mr. Howard W. Selby, in presenting the property to Bishop John Wesley Lord for consecration said: "We consider the property of Rolling Ridge an ideal setting with its magnificent and stately mansion and beautiful woodlands on the shore of Lake Cochicawick. The property has been secured and is now made available to the organizations of our church as a center dedicated to creative fellowship and the advancement of our Christian program for all ages and interests represented in the annual conference.

"Rolling Ridge provides a Methodist center available for use throughout the year. It affords a place for retreat, seminar and conference for the promotion of the interests to which our church is dedicated. Here the bishop may meet with his cabinet, the district superintendent with his pastors, the women's society with their membership, and youth through their Methodist Youth Fellowship will find inspiration and make their consecration to definite fields of Christian service.

"The quotation from John Burroughs might well be applied to Rolling Ridge where he said 'I come here to find myself. It is so easy to get lost in the world.'

"Rolling Ridge will furnish a center out of which will stem the present and future leadership and programs for the implementation of Christian principles among our people throughout the conference. We feel that this center can serve as a focal point for our many departments and that convictions and prayers coupled with financial dedication on the part of our membership will convert this glorious opportunity into a reality.

Bishop Lord in his address of consecration said:

"Rolling Ridge is an adventure in faith even as it is an adventure in excellence. The men who envisioned this lovely site as a New England Conference Center were led by a creative purpose and a deep devotion to the need of our great Church. The future strategy of the officers and leaders of the Church will justify this endeavor.

"Rolling Ridge must serve not only our children and youth, but the adults of the Conference. Laymen will gather here for study, prayer, and recreation. It will provide a place for the meeting of the minds of the ministers and their laymen. Retreats, Church planning conferences, seminars, and study groups for all ages now are envisioned for the first time. We know that youth will continue to serve and be served through summer and winter institutes and assemblies. There will be day camps for underprivileged children in this beautiful location. We may use the facilities of Rolling Ridge to implement the new quadrennial plan, 'A Teaching and Preaching Endeavor in which Methodists may achieve a deeper understanding of and devotion to Our Faith, Our Church, Our Ministry, Our Mission.'

"As we think about and work for Rolling Ridge, let us pray God that we shall receive the needed support and wisdom to guide this venture to a glorious climax so that 'In an hour when materialistic ideologies struggle for the soul of man, the Church may win his heart and save his soul.'"

Following the colorful ceremonies the many guests were conducted on a tour of the grounds and buildings by a committee composed of The Rev. H. Newton Clay of Saugus, Mass., The Rev. Ralph York of North Andover, and Mr. Ralph A. Doane of Wollaston.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Oct. 17.

LAW IN THE BIBLE. DEUTERONOMY 6:20-25.

God's Laws

The Bible has within it the basic laws of human conduct upon which organized society rests. The essential laws of every civilized community are rooted in the Ten Commandments. Both Old and New Testaments have within them the laws by which the Hebrew people were bound together into an orderly society, and Jesus had these in mind when he said, "Think not that I am come to destroy the Law or the Prophets: I am not come to destroy but to fulfil." To Old Testament law, Jesus gave a deeper meaning and a wider scope.

There was no question in the mind of the Hebrews about the origin of their laws. They came from God. "And the Lord commanded us to do all these statutes," leaves no doubt about the binding force of ancient Hebrew law. That it was given to the Children of Israel by Moses was a belief firmly held by all devout Hebrews. In the opening chapter of the gospel of John it is definitely stated that "the law was given by Moses" who in turn got it from God. In Exodus 18:15-16, Moses explains how he received and applied the law: "Because the people come to me when they have a matter to inquire of God: and I judge between one and another, and I do make them know the statutes of God, and his laws."

In order to understand the binding force of the laws found in the Bible we must know that there was no separation between state and church among the Hebrew people. The temple was the court house as well as the place of worship. The priest and the religious officials were also the law enforcement officers.

The Human Origin of Laws

Anyone who has to keep up with modern lawmakers and who has had occasion to watch the processes of lawmaking has doubts about some of the laws which govern us today. There are in the United States today around forty thousand units of government which in one way or another have something to do with law making and enforcement. There is a very distinct human factor in law as we know it in our way of life.

Slowly across the ages there has been built up what we know as "the common law." Much of this began far back in human history. As man got out of the woods and caves and broke his fixed ways of more or less living alone and unrelated to his fellows, he rigged up some very definite patterns of law and order. Then he enforced them by his own crude and primitive methods. He made short work of dealing with law breakers. Trial by jury was unheard of, and appeal was taken by the next of kin if there was any question about what became of the lawless cave man. The hard wrought rules and regulations by which man has lived with his fellows have come to be the basis of the common law.

It may be that the best religious thought of finally agree that in some such a way the Heb the laws they gathered together into the Old T and called Torah, the Hebrew word for law. It m instruction or direction and it survived in Isra long time. There was in early Israel no code or written law. Finally when the law became writte known as The Book of the Covenant. This is the Deuteronomy as we have it in our Old Testam discovery of this book was made by some workm temple when it was being repaired in Josiah's 621 B. C.

The human channels through which the law Bible came do not discount their divine origin. written in the very structure of society and are the nature of the universe.

Getting Down to Cases

Everyone who has had anything to do with law processes of enforcement knows about "cases." L cedure is based upon definite and specific cases, and traditions. The great laws of the Bible are definite and specific and get down quickly to case

The Book of Leviticus, especially the lesson we sidering, deals with very specific laws. They cite the maker of the law in question. For instance, covering provision for the poor directed the own field to leave the gleanings of the harvest and th fruit of the vineyard "for the poor and stranger," directive ended with these important words, "I Lord your God." These words remind us that the from God and had to do with the common way at that time, and the spirit of the law is still upon us.

To many people who consider labor issues ou religion's scope and shout for the "pure gospel," h citation of Hebrew law that was not thought far or outside religion's field: It was written in Hebr that "the wages of him that is hired shall not abi thee all night until the morning." This pay-as-you gram was an example of Hebrew justice to the w man.

Love of one's neighbor was not left to some vag sentimental process of expression. One neighbor not to rob another, nor defraud him, nor lie to might be argued that this did not create goodw guarantee just human relations. But it was a gre in protection of property and in the security of liberty.

In our day when laws are enacted to safeguard rights and keep the peace, we need some of the di and ruggedness which marked the application of the Hebrew society which was rooted in the laws

Methodist Pronouncements Compared With Political Platforms

This article, which is appearing in serial form in consecutive issues of Zions Herald, *may be secured in pamphlet form for 15 cents each or 10 for $1.00 from Mr. Eugene Seubert, 5802 Bartmer St., St. Louis, 12, Mo.*

iations used in this article are as follows:

mmission on World Peace	CWP
usade for New World Order	CNWO
iscopal Address	EA
neral Conference of 1948	GC
cial Creed	SC
oman's Division of Christian Service	WDCS

Section III

Socialist Party calls for . . . repeal of the Taft-Act which undermines the right to strike, freedom ize, freedom to sign contracts with employers eing union security. . . ."

Socialist Party opposes the absentee ownership of d its attendant tenancy in America. . . . We de-at social ownership and co-operative operation re- corporation farm. . . . We urge the continuation ansion of the present conservation program to e destruction of floods, erosion of topsoil, and de-f the fertility of our farms."

American people will be told that it is impossible ce this program for economic security. The cost d War II to the American people was some 350 ollars. It is fantastic to assert that we cannot af-levote a fraction of that sum to the peace and hap-f the nation. On the basis of the program sub-o Congress by the Armed Forces, it is apparent military budget alone in 1952 will be equal to the total national budget. The path to plenty lies in ng our production and in re-allocating our budget ervice of life and peace." (Platform of 1948)

is no essential difference between the economic of the Socialist Party and the Progressive Party. vor a diminution (but not destruction) of private se and the type of social reform being put into the British Labor Party.

Civil Rights

stand for the recognition and maintenance of the nd responsibilities of free speech, free assembly, ee press; and for the encouragement of free com-ion of mind with mind." SC

stand for the right of every individual and group iduals to believe in and to combat any peaceful for the solution of any and all problems that may society." EA

stand for the rights of racial groups, and insist that ve social, economic, and spiritual principles apply ces alike." SC

brotherhood, does Christianity . . . justify re- the vote to the white man . . . ? Does the dec- that every human being is of infinite worth as a son of God permit us to deny civil liberty to the American Negro . . . ? What of the unpunished murderers who lynch a man?" EA

"The principle of racial discrimination is in clear violation of the Christian belief in the Fatherhood of God, the brotherhood of man, and the kingdom of God — the proclamation of which in word and life is our gospel. We therefore have no choice but to denote it as un-Christian and to renounce it as evil. This we do without equivocation. . . . We, as Christians, must address ourselves with patience and perseverance to the infinitely complicated task of removing racial discrimination, root and branch, from our common life, both in the church and in the nation in which we live." GC

"In an hour when totalitarianism threatens freedom, it is imperative that we ourselves do not adopt the practice of the totalitarian state in order to destroy the totalitarian threat. The totalitarian conquers when the defender of democracy discards the civil liberties that are the essence of democracy." EA

"We insist that the examination of employees already chosen by the government should itself not be conducted in un-American ways . . . without informing them of the charges against them and . . . granting them the opportunity of facing their accusers." Council of Bishops

"While we oppose the Communist Party, its principles and its aims, we believe that the Mundt Bill is dangerous and futile. . . ." WDCS

Methodism believes that the Anglo-Saxon tradition of freedom is both sound politically and Christian in character. It reflects Christian respect for the individual and the light which God may impart to him. Methodism is not self-righteous concerning the extent to which all Americans have freedom; it recognizes that minority groups, especially the Negroes, do not drink from a full cup of liberty! It is a Methodist thought that we should be responsible in the exercise of our freedom, for personal freedom without perspective and a sense of proportion may lead to disaster. We are happy that a jurisdictional officer of the Woman's Society of Christian Service, Mrs. Dorothy Tilly of Atlanta, Georgia, served on the President's Committee on Civil Rights. The report of that committee is basic material in the study course, "The Bible and Human Rights."

The following specific legislative proposals in the field of civil rights have been recommended by the Woman's Division of Christian Service: (1) A federal anti-lynching bill, (2) Legislation prescribing procedures of investigating committees of Congress so that accused persons may have rights of defense, (3) Anti-poll tax legislation, (4) A permanent fair employment practices commission, and

(5) Legislation to protect women against discrimination in economic, civil, political, and social life.

The Democratic Party

"The Democratic Party is responsible for the great civil rights gains made in recent years in eliminating unfair and illegal discrimination based on race, creed or color. The Democratic Party commits itself to continuing its efforts to eradicate all racial, religious, and economic discrimination."

"We again state our belief that racial and religious minorities must have the right to live, the right to work, the right to vote, the full and equal protection of the laws, on a basis of equality with all citizens as guaranteed by the constitution."

"We highly commend President Truman for his courageous stand on the issue of civil rights. We call upon Congress to support our President in guaranteeing these basic and fundamental rights: (1) The right of full and equal political participation, (2) The right to equal opportunity of employment, (3) The right of security of person, and (4) The right of equal treatment in the service and defense of our nation."

"We shall continue vigorously to enforce the laws against subversive activities, observing at all times the constitutional guarantees which protect free speech, the free press, and honest political activity."

Probably no act of President Truman pleased more Methodists than his appointment of an able Committee on Civil Rights. This committee issued an excellent report and the President asked Congress to follow out its legislative recommendations. The opposition of a powerful minority of Democrats prevented such legislation from being enacted and caused the national convention to be the scene of a sharp debate on civil rights. When strong civil rights planks were inserted in the platform, it became clear that the Democratic Party was committing itself to the extension of civil rights in this country regardless of the strong disapproval of some members of the party. The minority group has registered its protest by making Governor Thurmond of South Carolina its candidate for president.

The Roosevelt tradition of free speech was eloquently expressed by President Truman in his Chicago address, June 5, 1948: "Some people think that you can combat communism by outlawing the Communist Party. It seems to me that such proposals miss the point. You cannot stop the spread of an idea by passing a law against it. You cannot stamp out communism by driving it underground." However, the record of Mr. Truman concerning political minorities is not as strong as his record concerning racial minorities. It was he who issued Executive Order 9835 authorizing the attorney general to publish lists of subversive organizations without hearings. Under his administration immigration authorities refused a transit permit to a Canadian clergyman bound for the World Council of Churches with a Russian visa in his passport. In a similar way Madame Joliot-Curie was so discourteously detained at Ellis Island that France's delegate to the United Nations protested and Roger Baldwin of the Ameri Civil Liberties Union declared, "The United States is shaky ground in protesting the exclusion of Ameri journalists from foreign countries behind the Iron Curt when we follow such methods here." In January, 19 State Department officials refused to allow Brazilian arc tect Oscar Niemeyre to give a lecture series at Yale U versity, for although he had helped design the buildi for the United Nations in New York, he is also a Brazil Communist.

Despite repeated protests by Protestant and Metho leaders, Mr. Truman has kept Mr. Myron Taylor as personal ambassador to the Vatican, thus violating principle of the separation of church and state.

The Progressive Party

"The Progressive Party holds that it is the first duty a just government to secure for all the people, regard of race, creed, color, sex, national background, political lief, or station in life, the inalienable rights proclaimed the Declaration of Independence and guaranteed in Bill of Rights."

"The Progressive Party condemns segregation and crimination in all of its forms and in all places. We mand full equality for the Negro people, the Jewish ple, Spanish speaking Americans, and all other natio groups."

"We demand federal anti-lynch, anti-discriminatio fair employment practice legislation . . . anti-poll tax lation . . . a civil rights act for the District of Colu

"We will develop special programs to raise th standards of health, housing, and educational faciliti Negroes. . . ."

"We support the enactment of legislation making federal crime to disseminate anti-Semitic, anti-Negro all racist propaganda by mail, radio, motion pictu other means of communication."

"We pledge an all-out fight against the Mundt-N Bill and all similar legislation designed to impose tho control, restrict freedom of opinion, and establish a p state in America."

"The Progressive Party demands the abolition of Crow in the armed forces."

"We propose to raise women to first class citizens b moving all restrictions, social, economic, and poli without jeopardizing the existing protective legisl vital to women as mothers or future mothers." (Plat of 1948)

It is not possible to cite the congressional record o Progressive Party, for it has never been in power, bu can speak of the action of Mr. Wallace and Senator T in behalf of civil rights. In 1944 at the Democratic na convention, Mr. Wallace vigorously championed rights, thus sacrificing his nomination for Vice-Pres and, it turned out, the office of the President. He em a Negro secretary, Mrs. Viola Scott. He is the first didate for president, touring the South, to insist that his addresses should be to unsegregated groups. O opening day of the 80th Congress, Senator Taylor

esolution against the seating of Senator Bilbo. gth of Taylor's attack and the subsequent up- d Bilbo not to force a test on the legality of his id he was never seated. When Mr. Taylor spoke na in May, 1948, he was arrested for entering a through the "wrong" door. It is unusual in political life for presidential candidates to dis- uch courage in behalf of their convictions.

address at Tulsa, Oklahoma, Mr. Wallace said, e but equal' schools must end. There never can y of educational opportunity in a system of seg- chools. . . . I am haunted by one single grim A Negro child born this day has a life expectancy less than that of a white child born a few miles ay that those ten extra years for millions of Amer- what we are fighting for." The appreciation of for the Progressive Party's attitude is reflected in ice of W. E. B. DuBois, research director of the Association for the Advancement of Colored Peo- op R. R. Wright of the African Methodist and Dr. Joseph Johnson, dean of Howard Uni- edical school, on the national Wallace for Presi- mittee.

The Republican Party

of the basic principles of this republic is the of all individuals in their right to life, liberty, and uit of happiness. This principle is enunciated in aration of Independence and embodied in the ion. . . . This right of equal opportunity to work dvance in life should never be limited to any in- because of race, religion, color, or country of Ve favor the enactment and just enforcement of eral legislation as may be necessary to maintain at all times in every part of this republic."

ing or any other form of mob violence anywhere grace to any civilized state, and we favor the enactment of legislation to end this infamy."

avor the abolition of the poll tax as a requisite to Ve are opposed to the idea of racial segregation med services of the United States."

avor equality of educational opportunity for all romotion of education and educational facilities."

ecommend to Congress the submission of a con- l amendment providing equal rights for women. r equal pay for equal work regardless of sex."

pledge a vigorous enforcement of existing laws ommunists and the enactment of such new legis- may be necessary to expose the treasonable ac- f communists. . . ." (Platform of 1948)

epublican record concerning civil liberties is not For the last two years the party has controlled islative houses and has had an opportunity to ' on the pledges of its 1944 platform. It has not Republican leaders have been more concerned x cuts and military preparations. Walter White, secretary of the National Association for the ment of Colored People, has written of "the failure of the Republican controlled 80th Congress to keep any of the pledges of the 1944 Republican platform to enact legislation against lynching, the poll tax and employment discrimination. The scuttling of public housing and slum clearance at the behest of the powerful real estate lobby — all of these were obviously believed to be unimportant because the people apparently were 'ready for a change.' "

In his radio debate with Mr. Stassen in Oregon concerning the outlawing of the Communist Party, Mr. Dewey matched Truman's Chicago speech:

"I am unalterably, wholeheartedly, and unswervingly against any scheme to write laws outlawing people because of their religious, political, or social, or economic ideas. . . . I know from a great many years of experience in the enforcement of the law that the proposal won't work and instead would rapidly advance the cause of communism in the United States."

Mr. Dewey believes that the un-American Activities Committee "has been doing a fine solid good American job for a great many months" by "exposing communists and bringing them out in the open where they belong." For this reason he believes that the Mundt-Nixon Bill is meritorious. The Council of Bishops has expressed opposition to some of the procedures of the un-American Activities Committee and the Woman's Division of Christian Service opposes the Mundt-Nixon Bill. Republicans Mundt and Nixon have won renominations in their respective states and it is likely that they will be re-elected.

It should not be overlooked that civil rights invariably decrease as military controls are fastened upon a nation. Under the bipartisan policy of placing reliance upon armaments and military training, the freedoms concerning which both major parties speak will dwindle. For example, although Republicans talk much about individual freedom and initiative, most of them supported the "Selective Service Act of 1948" which not only discards an old American tradition of freedom from compulsory peacetime military training but provides the President and Secretary of Defense with a powerful hold upon American industry.

The Socialist Party

"Civil and political liberties are in serious danger today. The Socialist Party calls for greater vigilance and specifically demands:

(a) Repeal of the Taft-Hartley Act.

(b) Elimination of the Committee on un-American Activities.

(c) Defeat of any legislation that would force the Communist Party under ground. . . . The right of free expression of political views must not be impaired, but the existing laws against overt acts should be vigorously enforced.

(d) Elimination of poll taxes and opening of the ballot to citizens regardless of income.

(e) "Full amnesty and restoration of civil rights for war objectors. . . ."

(To Be Continued Next Week)

World Order

Eighteen churches in Arlington, Virginia, sponsored a series of lectures on the general topic "Christian Bases of World Order," led by educators from The American University, September 20-24.

Lectures were conducted by Dr. Paul F. Douglass, president of The American University, at the opening and closing sessions. Dr. Donald Derby, professor of history, presented historical material on peace movements and problems prior to the opening of the twentieth century, which was followed by a review of current problems before the United Nations presented by Dr. Pitman B. Potter, graduate dean. Dr. Harold Davis, director of Latin American area studies, discussed inter-American aspects of the peace.

Damage In India

W. W. Reid

More than $100,000 of damage and destruction has been caused to properties of The Methodist Church in the United Provinces of north India by six weeks of flood and torrential rains during August and September, it is revealed by the Board of Missions and Church Extension of The Methodist Church, based on reports coming to its New York City headquarters from missionaries in the stricken area. The loss includes churches, schools, and homes completely destroyed, and some larger institutions badly damaged.

The flood is in the Ganges Valley area, and at Bareilly the river reached the highest watermark recorded in over a century of control efforts. In the city 18 inches of rain fell in 48 hours. Besides Bareilly, the principal affected centers where The Methodist Church has workers and institutions are Budaun, Moradabad, Shahjahanpur and Amroha, and in hundreds of outlying villages; together with other villages near Delhi, Lucknow and Naini Tal. In Bareilly, Budaun and Moradabad about 3,000 houses fell, many of these being homes of Methodist church members, for it is in this region that The Methodist Church has its largest numbers of converts from Hinduism.

In Budaun City, one Methodist church has collapsed and others are damaged, while in communities nearby five parsonages are in ruins, according to cabled advices. Eleven homes of Indian pastors that had stood for several decades and through other floods in Bareilly district are down; and in Moradabad a dozen homes of Indian pastors and teachers have collapsed, while throughout the area hundreds of other buildings are so damaged that most of them have been abandoned until repairs can be made. In Amroha, 26 miles from Moradabad, the brick and cement church and the pastor's home are both flat. In 19 other circuit centers, most of the residences have collapsed, and services can no longer be continued in damaged churches and schools. Further down the Ganges, at the Allahabad Agricultural Institute in which The Methodist Church co-operates, the brick and stone buildings of that institution were damaged to the extent of $16,000.

In addition to this damage to Methodist property, most of the season's grain crops are a total loss because of the floods, and Methodist church members, who depend largely upon agriculture, face with others the probability of famine conditions this winter. Between Budaun and Bareilly, one missionary reports, there is a "lake" covering the fine agricultural land on either side of the high railroad tracks for a distance of thirty miles.

"This disaster which has overtaken the United Provinces this year is a major case of devastation as real and baffling as some of the disasters which befell the war-torn areas of Europe and Asia," reports Dr. Murrary T. Titus, missionary in Budaun. "These floods have wrought disaster to our mission property and to our Methodist people, most of whom live close to the soil, on a scale never before known in mission history since work was established here nearly a century ago."

Dr. James K. Mathews, the Board of Missions' secretary for India, said today that he and his associates hope to be able to raise relief money in America to care for the most urgent cases of Christian families suffering from lack of homes, and also to assist Christian groups in India in providing for new homes and the repair of damaged institutions.

by Richard Terrill Baker

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Methodist Citation To Hospital Association

A beautifully embossed citation for pu service was presented to the American H pital Association at its 50th anniversary c vention at Atlantic City, Sept. 20th by National Association of Methodist Hospi and Homes and the Board of Hospitals Homes of the Methodist Church.

The citation commended the Ameri Hospital Association for "its continu growth, increased service, far-sighted lea ship, lifting up of highest scientific and e cal standards, and for its total contribut to the improvement of health and hosp service throughout the United States Canada."

Presented by the Rev. Karl P. Meister Chicago, executive secretary of the Board Hospitals and Homes, the citation bore the signatures of Bishop W. T. Watkins Louisville, Ky., president of the Board Hospitals and Homes, and George I. McAl Richmond, Va., president of the National sociation of Methodist Hospitals and Hor

Visas For Communists

The State Department now has an op tunity to reconsider its abrupt decision c month ago denying an entrance visa to Hewlett Johnson, "Red Dean" of Canterb Cathedral. Noting the department's previ objection to the sponsorship of the de visit by the suspect American-Soviet Fri ship Society, Dr. Ralph Barton Perry Harvard and some 93 other Americans divergent views" have issued an indepen invitation to the venerable Communist-ap gist and have appealed anew to Secre Marshall to accord him "the right to tell story to the American people for them accept or reject as they themselves choo We hope that Mr. Marshall accedes to request.

Under the Constitution and laws of United States the secretary of state has doubted authority to exclude any alien wh presence, in his opinion, would be inim to the best interests of the country. As cently as last May Congress indirectly dorsed the policy of excluding known C munists by granting a similar authority the attorney general under the immigra laws. We do not question the wisdom these laws or, generally speaking, of their plication in the case of suspected Commu agents since the war. We do feel, howe that the use of this authority to prevent bemused and beguiled dean from speak his mind here is a serious error in judgm and a threat to American principles of speech.

For the aged churchman, however guided his political views, cannot by stretch of the imagination be considere subversive agent. His visit, if made, wil brief and just as public as he and his spon can make it. He will undoubtedly praise

t Union to the skies and plead for tol-
e of a political system which to most
ricans is anathema, but he will do it
a rostrum, where he can be answered
rebutted. Denial of entry to the Dean,
fore, constitutes an act of censorship,
ng more, and as such comes perilously
to violating the first principle of the
of Rights.

omas Jefferson, who was the spiritual
r of the First Amendment, elucidated
ner meaning as well as any man before
nce. "If there be any among us," he
in his First Inaugural, "who would wish
ssolve this Union or to change its repub-
form, let them stand undisturbed as
uments to the safety with which errors
inion may be tolerated where reason is
free to combat it." The Constitution
ably does not protect the right of British
chmen to discuss political questions in
United States. It certainly does protect
rican audiences from having their ears
ed by the government against "errors of
on" which their reason is free to combat.
ditorial reprinted from *The Boston Her-*

dent Conferences

e Department of Student Work of the
ral Board of Education of The Meth-
Church has announced that from Oc-
1948 through May 1949, 36 state con-
ces of the Methodist Student Movement
be held. According to Dr. Harvey
n, associate secretary of the department
udent work, the first state conference
be held in Ames, Iowa at Iowa State
ge on October 1-3. Later, on October
, conferences will be held in Georgia,
ana, and Oregon.

e primary purposes of these conferences
provide Christian fellowship and offer
portunity for students to share experi-
in program planning and in the de-
ment of worthwhile religious programs
cal campuses. The role of the depart-
of student work is to provide leader-
to assist students in the solution of per-
and group problems in the area of re-
.

all these state conferences, the funda-
ls of Christian faith are kept upper-
Ample opportunity is provided for
study and emphasis is placed upon the
g of student experiences on the inter-
iate level. At these state conferences,
student leaders also have opportunity
et in separate sessions to discuss profes-
problems.

National Methodist Student Commis-
at its annual meeting held Aug. 27-30
ion, Michigan, worked out an over-all
for state student conferences. The em-
of the quadrennial *Advance for Christ*
m of the General Conference of The
dist Church stressing the four areas of
aith, our Church, our Ministry and our

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Mission were adopted. During 1948-49, our Faith will be given special consideration.

State student conferences will have two specific objectives. They will seek to discover the Christian faith, its meaning, its nature and its imperative for today. Every possible resource will be used, especially that of personal discipline through fellowship groups. The other objective will be to meet group and national tensions with Christian methods. Students will be called upon to help resolve tensions both on and off campus.

The National Commission carries on a comprehensive program in promoting religious training at institutions of The Methodist Church and of Methodist students at tax supported and other institutions not related to The Methodist Church. In addition to the other student conference, the Methodist Student Movement conducts retreats, special visitation programs, seminars and discussion groups, deputation teams on an intercollegiate basis, summer service projects, caravans, work camps, and other special projects.

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

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Evelyn Stanley Kimball

Harry R. Butman

In a far off yesterday, a New England pastor of the Puritan tradition would be at no loss for a word for Miss Kimball. He would frankly, and accurately, employ the now obsolete term "saint." The secularism of our day, which disesteems this ancient title, works to our loss, for with what other word may we epitomize those persons of wise and good spirit who now and again walk among us, to bless and to inspire?

Miss Kimball was a woman whose master motives were devotion and sacrifice, one who cheerfully bore the burdens of duty life laid upon her. Her mind was keen, her appreciation of great literature vivid, her skill in art considerable. She had a rare knack of putting the thoughts of her brain and the sentiments of her large heart into notes and letters of good counsel and warm sympathy. Until late in her life, she protracted the pleasure of her hobby of wood carving. This is a singularly blessed avocation, for we know that Jesus himself in the days of his youth, often drew the sweet curls of shavings from the fragrant wood in his father's carpenter shop.

In terms of covenant relationship, Miss Kimball was the oldest member of St. John's Church. The candles that now glow softly and steadily on the altar are most fitting, for they not only bring to mind the words of Holy Writ concerning those wise virgins whose lamps were ever bright and ready, but they also stand as symbols of faith. Silently they speak of that more than earthly light which the torch of faith unfailingly sheds upon the pathway of the righteous. Sometimes the committal words, spoken over church members, "Blessed are the dead which die in the Lord," are empty vessels, husks without substance. But the lives of the truly good fill these words with the wine of meaning. All who knew and loved Miss Kimball bear one common testimony concerning her life of quiet, useful, modest, Christian faith.

Religious Book Week

New York (RNS) — Seventy books — including 35 volumes which are aimed at creating better understanding among all faiths—have been recommended here for use in connection with the sixth annual observance of Religious Book Week, Oct. 24-31.

Sponsored by the National Conference of Christians and Jews, the week has for its objective stimulating Americans to read books of spiritual value.

In addition to the 35 volumes on the good will list, which were chosen by an interreligious committee for use among all faiths to aid mutual appreciation, 35 other titles have been named for members of the Protestant, Catholic and Jewish faiths.

Among the works recommended were "Peace of Mind" by the late Joshua L. Liebman; "Cry, the Beloved Country," by Alan Paton; Graham Greene's "The Power and the Glory;" William Manners' "Father and the Angels;" and "Dust on the King's Highway," by Helen C. White.

Libraries, publishers, bookstores, as well as leading religious officials and educators have indicated their support of the observance.

In Washington, the Library of Congress will place on exhibition a collection of rare books and manuscripts which deal with freedom of worship in this country. Other libraries, museums and bookstores will also give space to displays of religious works. Churches in most communities are expected to support the week by urging their members to read the recommended volumes.

Ellen O'Gorman Duffy, director of the observance for the National Conference of Christians and Jews, said here that co-operation in marking Religious Book Week by members of the three major religious faiths was "encouraging to those who believe that 'all men of good will' should work together to combat bigotry and the materialism and secularism that threaten the moral and social order."

"In this working together," she continued, "there is no suggestion of religious indifferentism. The conference does not seek uniformity of religious beliefs nor any least common multiple of faith. It does not attempt to achieve its goal by weakening the distinctive loyalties and beliefs of those of any faith and does not hold that 'one religion is as good as another.'"

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Ouster Of Birth Control Clinic

St. Louis (RNS) — Catholic and Protestant clergymen here have apparently won their fight to have the Planned Parenthood Association's clinic on birth control removed from St. Louis County Health Center buildings.

County Counselor Erwin F. Vetter has advised the advisory committee of the County Health Department that possession of space in the buildings is illegal.

The opinion of the counselor was requested by the advisory committee after a storm arose over the question. A local court at first condemned the occupancy and then reversed its decision to allow the committee to give the verdict. A public hearing raised the storm and caused Vetter to be called in.

Committee Chairman Dr. J. J. Bronfenbrenner intimated that the committee would abide by Vetter's ruling which said that the clinic was not a public enterprise and therefore was not permitted to use public buildings.

Getting a Kick Out Of Life

William L. Stidger

Recently all Protestant churches in the world were asked to ring their bells on the morning of the opening of the Amsterdam Conference for a Federated Church of the World. This was to call attention to the fact that, at long last, the churchmen of the world were awake to the fact that they cannot expect a one world organization in political matters until they have attained an ecumenical spirit within the church.

On the very week following the opening of the Amsterdam Conference and the universal ringing of the church bells, a former student of mine sent me this timely and significant story.

His five year old daughter was riding to kindergarten in a beach wagon with a lot of other children of his church. They passed a Catholic church that had a carillon which was playing one of the ancient and beautiful hymns of the church. The children were greatly impressed to hear an old hymn which they had learned in their own Protestant church.

One child said: "Do you hear those bells?" "Yes!" each child responded with unanimous enthusiasm. "Well," said the first child impressively, "God rings those bells."

The five year old daughter thought for a moment and then said: "God rings the bell at Daddy's church too, but a *man* pulls the rope!"

"Out of the mouths of babes and sucklings oft times cometh wisdom" is the way the Bible says it. And, certainly out of the mouth of that five year old child, came an almost infinite wisdom, for it is true that God has to work through human beings to bring about His Evolution, His goodness, His kindness, His love, His plans of a better world, His bringing of a Comrade Kingdom on earth. God works through human being perfect His plans, and when we human be fail Him, His plans fail also, for that part of His infinite wisdom. Yes, that was right. God rings the bells of life, b man pulls the rope, and without the man, bells of joy, happiness, love and service do ring.

East Rochester Anniversary

Four hundred invitations have been is to friends of Bethany Methodist Church, Rochester, New Hampshire, to attend services of Sunday, Oct. 10th, in recogni of the church's seventy-fifth anniversary.

Bishop John Wesley Lord will be the g preacher for the anniversary service at p. m., speaking on the subject, "A Ch that Christ Can Use."

The oldest living former pastor in p of service, the Rev. J. Roy Dinsmore of M chester, will be the preacher at the mor Homecoming Services. Mr. Dinsmore twice pastor, in 1911-13 and 1916-19. O former pastors who will participate in services include the Revs. Roger Thom of Franklin, N. H.; J. Norman Barrett Norman J. Langmaid, both of Nashua. Rev. Clair M. Cook is the present past

An anniversary booklet with the histor the church, the names of members, and o information is being prepared as a souv for those who attend the afternoon ser Wives of former pastors, together with Lord, will be guests of honor at a tea reception in the vestry following the a noon service.

Members of the general committee Mrs. Elizabeth Garnett, Mr. Adrian H kins, Mr. Bert Power, and Mrs. Rose H whose husband, Sidney B. Hayes, was treasurer of the building fund when church was built in 1873.

La Guardia To Get Posthumous Award

New Haven, Conn. (RNS) — First Av for Social Justice to be given by the Nati Religion and Labor Foundation here be made posthumously to the late M Fiorello H. LaGuardia of New York.

In announcing its choice, a founda committee said it was honoring "one of great men of our generation, because his was devoted to the welfare of men ev where." Members of the committee incl Methodist Bishop G. Bromley Oxnam, R Stephen S. Wise, AFL President Wil Green and Dr. John A. Lapp.

Presentation of the award will be mad Mrs. LaGuardia at a public meeting t held at the Community Church of York on Oct. 6. Speakers will include M William O'Dwyer of New York; Dr. Emery Shipler, editor of *The Church* and Chester Bowles, former OPA adm trator.

mmunity Forum

ıe Community Forum programs of the ıry First Methodist Church in Spring- , Mass. that proved so popular last winter spring will resume on Thursday eve- , October 7th. The public discussions on questions will begin with a series of veekly programs on "The Family." Fol- ıg the Thanksgiving and Christmas holi- four more series on "The Church and l Action," "The Church and Industrial ions," "The World Outlook of the rch," and "Religion and Personal Liv- will be held.

view of the important position that the ly holds in our society, and the need that for better understanding regarding ly relations, the first forum series will avor to make available for discussion on rsday evenings several outstanding ex- in this field. The programs are designed to have vital, positive, and constructive for all who attend.

e topics and speakers are as follows: 7th, "Looking Toward Marriage," with T. Ross Hicks, pastor of the Northamp- Methodist Church; Oct. 14th, "Making e Happy," with John Theban, executive tary of the Family Service Association of gfield; Oct. 21st, "The Family As to roblem of Delinquency," with Mr. Paul on, executive secretary of the Springfield Club; Oct. 28th, "The Divorce Prob- with the Honorable Donald M. Mac- , justice of the Hampden County Pro- Court; Nov. 4th, "Religion in the e," with the Rev. Holmes N. VanDer- chaplain of Springfield College; Nov. "The Family and the Church," with Rev. Alden S. Mosshammer, pastor of aith Congregational Church of Spring-

ormation Sunday

al church councils in forty-seven cities announced plans for mass meetings on ır Reformation Day, Sunday, Oct. 31st, g Protestant churches in a country-wide n for Protestant Witness.

missions, which will be under the di- ı of the evangelism department of the l Council of Churches, are being held suggestion of the council's executive ittee. The committee, at its January, neeting, recommended that "Reforma- ay, October 31, 1948, be made the oc- for an emphasis upon our heritage in formation and that as many key com- es as possible bear a united witness to sitive principles of the Reformation eir significance for our life today."

e than thirty outstanding speakers from denominations have been secured for ments in one or more cities. Included the religious leaders who will address ıss meetings are: Dr. Franklin Clark esident of the United Lutheran Church erica and recently-appointed vice chair- man of the central committee of the World Council of Churches; Bishop Ivan Lee Holt of The Methodist Church; Charles Clayton Morrison of the *Christian Century;* Wilbur LaRoe, Jr., former moderator of the Presbyterian Church, U. S. A.; and Governor Luther Youngdahl of Minnesota. Many communities have scheduled laymen's luncheons, youth meetings, or ministers' meetings, in addition to the mass meetings.

In commenting on the plans for the Missions, Dr. Jesse M. Bader, executive secretary of the Federal Council's evangelism department, said: "The Missions are not to be anti-Roman Catholic, but, on the contrary, they are to be pro-Protestant. The declarations of the day are to be affirmative and not negative. A new appreciation of our Protestant heritage can result from the many special services in local churches and united services held by Protestant churches of a community."

Persecution Of Protestants In Spain Spreading

John Sutherland Bonnell did not tell anything about the religious situation in Spain after he left there that had not been known to readers of the church press for a long time. But when the minister of a great church on New York's Fifth Avenue reports the sort or outrages Dr. Bonnell did on reaching London, it suddenly becomes news for a lot of papers. Hundreds of thousands of newspaper readers in this country now know, on the evidence of this respected New York pastor, of the persecution which Protestants in Spain have been undergoing, and of the way in which mobs have been encouraged to wreck Protestant chapels there.

They may also have reflected on what lay behind Dr. Bonnell's statement that "as a Protestant clergyman I would prefer today to be preaching in Prague behind the iron curtain than in any city in Spain." The one thing of importance which Dr. Bonnell added to the knowledge in American church circles of what is going on in Spain was his testimony that Protestants are now being arrested and heavily fined for gathering in small groups in private homes for prayer and Bible study. It has been contended that, in countries where Roman Catholic dominance makes it possible to deny Protestants the right of public worship, such private devotional meetings would be allowed. Spain is proving otherwise. Such a development mocks the efforts of liberal Catholics in England and the United States to present their church as a believer in or defender of religious liberty. — Editorial, *The Christian Century.*

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AN APPRECIATION

The Rev. Arthur Bonner pays tribute to the Rt. Rev. Louis Child Sanford, retired Episcopal bishop of San Joaquin, who died on August 10th at the age of eighty-one.

Eventide brought him "Uncreated Light."
With muffled tread and voices hushed in sorrow
We firmed our hearts, recalling his good morrow;
And Faith soothed ache of soul with pledges bright.
Give welcome glad, ye songsters clothed in white
To one who "knew to build the lofty rhyme,"
And carol forth in churchly song sublime;
Yet worthy swordsman proved in Christian fight, —
Full keen of mind to show the core of things.
Urbane and gracious was he, poised, serene;
How kind and broad with those of variant view!
He dearly longed for concord brotherhood brings.
How open and frank, yet mild, with gentle mien!
Bon voyage, Dear Friend, in Life anew!

Current Issues In Preaching

The annual Conference on Preaching, convening for its twenty-first session, has been announced by Boston University School of Theology. The meeting will be held at Copley Methodist Church, Boston, on Nov. 1st, 2nd and 3rd with the conference theme "Current Issues in Preaching." Bishop John Wesley Lord will deliver the opening address at 2:30 p.m. on Monday, Nov. 1st. Other outstanding leaders in the field of homiletics and churchmanship will highlight the program. They include: G. Paul Butler, editor of *Best Sermons* published by Harpers, and book editor of the *New York Mirror;* Dr. Frederick M. Meek, minister, Old South Church, Boston; the Rev. James W. Sells, extension secretary, Southeastern Jurisdictional Council of The Methodist Church; Dean Edwin J. van Etten, The Cathedral Church of St. Paul, Boston; the Rev. G. Ernest Thomas, Haddonfield Methodist Church, Haddonfield, N. J., and Dr. Harold W. Tribble, president, Andover-Newton Theological School.

A significant event in the conference is the Alumni Banquet, sponsored by the Alpha Chapter of the Boston University School of Theology Alumni Association. The banquet will be held in Copley Church at 5:45 p.m. on Tuesday, Nov. 2nd. The Rev. Leslie H. Johnson, president of Alpha Chapter, will preside. The banquet speaker is to be Professor Stanley R. Hopper, professor of Christian ethics, Drew Theological Seminary. Dr. Hopper is an alumnus of Boston University School of Theology and the author of the prize-winning book, "The Crisis of Faith."

Amsterdam And Christian Unity

Bishop Paul B. Kern

The first assembly of the World Council of Churches which has just closed in Amsterdam, Holland, marks a milepost on the road to the unity of the Protestant Christian World. There were present four hundred of ficial delegates beside many alternates, official visitors and resource experts. They spent two full weeks in continuous session grappling with the problems of Christian unity, and the results will be received with gratitude and enthusiasm by the Christian world.

Delegates were present from all major churches in the world. There were a few exceptions, notably the Roman Catholic Church and the Russian Orthodox Church. The procession with which the assembly opened was a brilliant exhibition of different ecclesiastical garments and personalities. To say the least, the average Protestant churchman in America does not present as picturesque a spectacle as his brethren from across the sea.

Amsterdam was gay with preparations for the abdication of Wilhelmina and the enthronement of Julianna. Flowers and lights and happy hearted throngs crowding the streets, lent an air of gaity to the old Dutch city. The new queen visited the assembly one afternoon and sat through the proceedings with evident interest. She is herself a cultured Christian woman of most gracious personality.

For what purpose was the assembly met? It was definitely not interested in building a kind of international super-church. The organic unity of all Protestantism was not before us. All recognize that such unity, handed down from above, would not be welcomed by the denominations. We were conscious of our Lord's desire that we should, as His disciples, be one, and the awareness of the sinfulness of our divisions was ever before us. It was recognized, however, that a closer unity between Christian churches must be based upon a better understanding of our differences and a fuller devotion to the Head of the church. This assembly was the most significant meeting of the Churches of Jesus Christ since the Middle Ages and the determination on August 23, 1948, to form this council was an event of transcendent importance in the life of the world. We have far to go on the road to unity in Christ, but we have set our feet upon the path that leads to an ecumenical Christianity.

It was to be expected that tensions and differences would develop. The reports that were approved were not final declarations to be forced upon the separate churches, but rather judgments of the delegates passed on to the different church bodies for their study and use. Early in the session the fundamental differences between communism and capitalism came to the fore. There were Europeans who had a more lenient view of Soviet Russia than could be found among English and American delegates. The basic materialism of communism can never be squared with the Christian gospel, but it was recognized that the struggle of great masses of men and women under the banner of the Soviet philosophy was an effort to find a more adequate answer to economic and social injustice. The conflict came to a head in the addresses of John Foster Dulles who roundly criticized Russian communism and Dr. Josef Hromodka of Prague who felt that it might be possible to acquire a better social order out of the Russian program. The delegates clearly indicated their sympathy with the Dulles viewpoint.

Under the leadership of Professor Karl Barth who gave an address on "The ship of Karl Barth who spoke on "The World's Disorder and God's Design" there were many who felt that the present dilemma of our world could be resolved only by the intervention of God. It is God's world and He only can save it. There is little or nothing which man can do except make right personal decisions. The Kingdom is God's and He has already brought salvation; we only need await the day of His manifestation. This view is impossible to the average American theologian. While he believes that salvation is of the Lord, he also believes that God works out His purposes through human means and we have a share in bringing in His Kingdom upon the earth. The Barthian view is at heart pessimistic; the other view has a Christian hope and a social incentive at its center. It is interesting to note how this direful Calvinistic apocalypticism rises up as a philosophy after nearly every world catastrophe, and Europe is full of it today.

A third difference arises over the conception of the church. The "Catholic" view is rooted in historic tradition, the exaltation of the Sacraments, and the Apostolic succession of the priesthood. The Church of England and the Greek Orthodox Church represent this conception. The church is God's gift to man and it must be kept in its original character and form from age to age through the maintenance of its ancient ceremonies a traditions. The "free" churches cannot acc this historic formula; they believe the chu to be a voluntary community of believ united in Christ, holding to priesthood of who believe in our Lord, and who are sa by faith and faith alone. Here, perhaps, the widest divergence witnessed at Ams dam. It is encouraging that views of church, so widely different, could be held honest men who acclaimed their comm faith in God through Jesus Christ.

There were other differences, but the gl ous fact of Amsterdam was that over th all there hovered a sense of unity in Ch Men felt that in a tragic and broken wo they could not possibly tear themselves ap in schisms and parties, but that only a uni church could meet the needs of a sin secular world bent upon its own destructi All the debates on the floor were charac ized by charity and patience and goodv Never was that spirit violated and as str men faced one another over the chasm their historical and intellectual differen there was an overwhelming awareness t they were one in devotion to a living Ch risen from the dead, alive in our world, in obedience to His will and devotion to cause alone can come the better day which men everywhere yearn.

Only the superficial observer would ex Amsterdam to solve all our problems achieve the impossible. But it can be, tr fully declared that we came away with a sense of victory and a hope that there started a movement which, under God's g ance, will lead the Christian world int new sense of power. Our differences wil minish under the light of new underst ings one of another, and the Spirit will new access to the mind and heart of church as it repents of its short-comings subjects itself without reserve to the sover will of God. — Reprinted from *Tenne Conference News,* September, 1948.

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hts at Guadalupe

ve visited the far-famed shrine and erected to the Virgin of Guadalupe Mexican town of that name. It is the amous religious shrine in the Americas ame based on an alleged miracle of ars ago.

story is familiar: How an unlettered convert to Christianity, in 1531, de- that a "lovely lady" had appeared to a vision and told him to climb the Tepeyac, and there he would find oses growing (though it was Decem- o give these to the bishop, and say e Virgin Mary wanted a church built s spot. When the Indian opened his burlap cloak to take out the roses, was a beautiful image of the Virgin ted upon it! This cloth now is in glass ie church altar—the holiest possession xico's religious people. Two centuries pope recognized the vision and the g as a "miracle." Long before that the s were travelling by thousands to pray, healing, to join in festivities at Gua- , with the Virgin of Guadalupe as wn peculiar benefactress and patroness. ive seen ragged Indians kneeling in on of the Virgin of Guadalupe and in ation to her; I have seen the well- l, more educated Spaniard before her and altar with his petitions; I have whole Indian family crawling on their toward the church, there to pray to Virgin." A recent writer on Mexico at the Indians—nominally Christian— we for God, have pity for the bleeding but that they love and pray to the of Guadalupe. She is their comfort ow, their hope for release from fear in and for the care of their loved ones. rom the number of "letters of testi- pasted on the church walls, many of rom persons in the United States (per- ith sickness, with loved ones in war , etc.), the Virgin has a following ar beyond Mexico.

et more help from a visit here than I nass in Mexico City," said an educated n to me at Guadalupe. "These Indians read or write; they need something s to give them a religious faith."

uld not deny to the Indian or anyone comfort they may secure at Guada- e all need all the comfort we can get re. But is not this an "opiate of the people" rather than Christianity? Is "comfort," by fair means or foul, all there is to be had from religion?

I have no complaint with the Mexican peon who has been taught nothing else, knows no better. My complaint is with the church that permits some dubious "miracle" to obscure the real essence and purpose of the Christian faith; that uses superstition as a means of building up its vast treasury; that is served rather than serves; a church whose priests know the truths of the Gospel or have access to them, yet withhold them from their people.

A decade ago I was shocked to hear a missionary in the Belgian Congo say, "I would rather see the people remain in heathendom than be converted to the Catholicism we have in this country." After visiting Guadalupe, I can understand his point of view a little better: he felt there was more hope to be able to give a vital Christian faith to "heathen" than to pseudo-Christians.

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An Autumn Walk

On the well-known route from Cambridge to Concord, Massachusetts, once frequented by Longfellow, Thoreau, Emerson and others of that day, an unusual quietude is settling. Summer tourists are not so frequent or so noisy. One can almost imagine Hawthorne glancing cautiously through a window in his tower-study and saying, as he so often did, "This ought to mean something."

To some of us it means that now we may walk slowly, very slowly, along a narrow path on the hill back of Wayside and, letting our imagination have its way, may select a foot-print and say, "That was made by Hawthorne more than seventy years ago."

It means that we may browse around Orchard House as long and as meditatively as we wish, visiting the little house at the back where so much of philosophy was expounded.

We may sit under a great tree in the yard and visit with the Little Women who made the place famous, or we may saunter stealthily around to the back porch to see if someone has left there a basket of food, as so often happened when Alcott was too much absorbed with Plutarch or Plato to consider such mundane things as food for his family.

We may stroll across the street to the white house standing foursquare on its firm foundations, typifying Emerson, the "Sage of Concord."

A short walk will find us at the Old Manse, resting thankfully from a surfeit of tourists who wished only to say that they had visited it. We will go to the Concord River at the back, where Hawthorne often drifted with the current in his little green dory.

The river's song makes no mention of the conflict that once raged there. All that is obliterated by the years, just as, once again, the Volga will flow untroubled from the soft darkness of its upper reaches, past fruit gardens, through eerie swamps and dense forests, where owls and strange birds will spread the news that all is peaceful on the way to the Caspian Sea.

We will hope that Thoreau will be charitable to us, since we were forced to use that "seventh abomination," the railroad train, in order to visit his friend the red-wing and to watch questioningly, as he did, while invisible fishes rustle the stems of low water-lillies.

At the end of day we will settle ourselves contentedly by our own fireside, with our memories and meditations.

All of this, on an autumn day, ought to mean something.

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Headlines in Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, N. Y.

DR. J. EDWARD CAROTHERS

The Dean of Canterbury Cathedral, often referred to as the "Red Dean" was refused permission to visit the United States to make a speaking tour under the sponsorship of the National Council of Soviet-American Friendship. The state department refused to issue a visa to the English churchman because the sponsoring organization had been listed by the United States Attorney General as being "subversive."

Apparently the matter has not ended, for a new invitation has been issued by ninety-three churchmen and cultural leaders. This group of ninety-three is headed by Dr. Ralph Barton Perry, professor-emeritus of philosophy of Harvard University. Others in the group include Dr. Emory Stevens Bucke, editor of ZIONS HERALD, retired Methodist Bishop, Francis J. McConnell, Episcopal Bishop Norman B. Nash and Rabbi Stephen S. Wise.

Announcement of the invitation was accompanied by a statement saying that it was extended "in the interest of maintaining the traditional American patterns of free speech and hospitality to persons of other lands."

In a letter to Secretary of State, Mr. George C. Marshall, Dr. Perry said, "We wish to see Dean Johnson accorded the right to tell his story to the American people for them to accept or reject as they themselves choose. We do not by this invitation (he added) indicate our personal agreement with him."

Atheism on the radio, in the press or in the market place at large must be faced squarely, according to the Rev. A. Powell Davies of All Soul's Unitarian Church of Washington. His statement was made in comment on the fact that some religious leaders have urged the Federal Communications Commission to either restrict or ban entirely the expression of atheistic views on the radio. Mr. Davies said, "Religious faith has nothing to fear when it stands and fights, but everything to fear when it runs away."

The discussion currently in progress concerning atheism on the radio grows out of a request that the Federal Communications Commission clarify the question of just how the local radio station is expected to handle the problem of freedom of speech and other perplexities connected with granting opportunity to express opinions which are atheistic.

It would appear that the majority of religious leaders support the opinion of Mr. Davies that atheism has a right to be heard and that religion has nothing to fear from it.

Here is a headline which may prove to have lasting importance. The Russian Orthodox Bishop of Lwow has been assassinated. Bishop Kostelnik came into the news two years ago when he played an important part in swinging the Ruthenian (or Eastern Rite) Catholic Church into the orb of the Russian Orthodox Church. At that time, Roman Catholic leaders claimed that the Ruthenian Church had been forced to secede from Rome and join Moscow.

The assassinated bishop has had an unusual experience in the church. At one time he was a Roman Catholic priest. He then became a priest of the Greek Orthodox Catholic Church, and afterward he headed the movement to bring the Ruthenian Church into affiliation with the Russian Church.

However, it is not the varied career of Bishop Kostelnik which may prove to be of lasting interest. The most important element in connection with his assassination is the fact that it opens once again, the ago-old wound of conflict which has prevailed in Poland for nearly four hundred years. Immediately after the assassination Bishop Alexei of Moscow said that the assassin was "a bourgeois agent of the Roman Pope." His view was echoed by Patriarch of Ioann of Kiev who said, "Bishop Kostelnick was the first who dared raise the banner of struggle against the Vatican."

Roman Catholic authorities in New York, according to a Religious News Service report, recalled a statement of Pope Pius the Twelfth which charged that Russia was trying to stamp out Roman Catholicism in Ruthenia (which, by the way, is the former eastern tip of Czechoslovakia, now annexed to the Soviet Union).

Both Protestant and Roman Catholic leaders are worried about the new laws which are becoming effective in Romania. The new laws give a favored position to the Orthodox Church, which counts most of the national population within its membership.

For the past twenty years, in spite of the fact that it was a minority church, the Roman Catholic Church enjoyed the position of privilege. The new laws, therefore, require tremendous adjustments which are affecting the total church structure of Romania. The Protestant group most seriously affected is the Baptist Church of Romania.

The word "Advance" is being written all over the church these days. More than one hundred mission boards have joined forces to wage one of the greatest campa for support of foreign missions that Am has ever witnessed. The churches of Am are faced with two roads of travel. would be the road of peace and quiet. road has been rejected. The highway o vance has been chosen, and it is on neither peace nor quiet. There is the so of marching in the mulberry trees, an calls for a doubling of our work in for countries.

So it is that the word "Advance" is b sounded in a world where retreat is too c the dominant note. So far as American C tianity is concerned, the headlines say t is no retreat — it must be "Advance."

The Presbyterian Church will launch a million dollar course of study for the ch school on Sunday, Oct. 3rd. This new se has been in the building stage for sev years and it is designed to give the parer little homework to do in connection with religious training of the child. No more Johnny be sent to Sunday school wit preparation. Under the new plan, he wil his homework under parental direction; i fails, he will probably return home and his parents on the spot for having negle his education.

On the released-time front, Easton, P sylvania has finally decided to say "No the plan. No religious courses will be off on weekdays there this year. However, a the state line in nearby High Bridge, Jersey, they are starting released-time cl for the first time. Herkimer, New York been notified that it must terminate relig classes which, until now, have been in the school buildings. The classes wil continued, however, in church buildings ing school hours, on the released-time

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In Louisville, Kentucky, a 17 year-old was arrested for the theft of an automo He was sentenced to one year in prison, instead of being locked behind the walls was placed on probation. As he walked f the court-room into the open sunlight looked at James R. Goff and said, "

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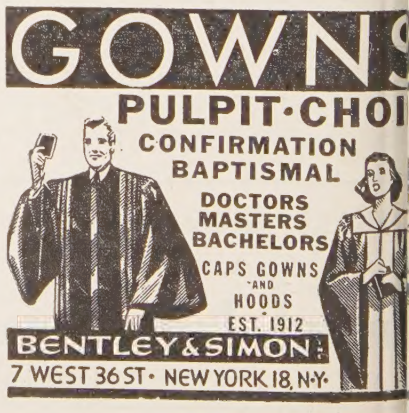

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, I didn't know they'd send someone ɔu to help me."

paroled youth was one of many which perienced the benefits of a parole sys- vorked out by the Louisville Council ırches and the criminal courts of that Inder the plan, the Council of Church- ɔs a list of highly responsible men who agreed to accept the responsibility of young men paroled to them.

American Friends Service Committee sued a formal statement saying that they do not advise any person as to hey should do in matters of conscience, ey stand ready to provide support to erson who is seeking to follow the dic- of his conscience. This support, the rs said, would be given whether or not rson involved was found to be in viola- the law.

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ennsylvania court has a peculiar case of ıs conscience which it must consider. Pennsylvania laws a person cannot re- unemployment compensation if that refuses to work. Possibly the provision signed to cover such events as strikes kouts.

ever, an Orthodox Jewish woman lost because she could not, because of re- conscience, work on Saturday, her n. The Unemployment Compensation ruled that she was not entitled to com- on because she had refused to work. ever, the court is being faced with the n of religious freedom and equality the law. How about the Christian and ısal to work on Sunday? Well, it's a for the court which will no doubt con- e provision of the Constitution that no may be deprived of "liberty or prop- thout due process of law" — and that he pretty question of whether one's o be defined as property.

ɔecial delivery letter from Church Service came just a while ago and it me what the color of my suit is. At wondered what difference that could make to Church World Service, but read on to discover that whatever the f my suit, it was the color of hope e man somewhere. The situation is is harder to secure men's clothing ef than it is to secure women's gar- That means trouble for the men of and Asia. Harsh winter will soon he hills of Europe. How would you ɔut a warm suit on some man's back? have to do is to take it to the nearest All churches have connections for that suit of clothing on some man's short order. If you want to pay the for the suit, it only costs one dollar. ɔu want to know the color of some ope, it may be the color of that suit't exactly have to have.

Resolution Of M. C. O. R.

At Organizational Meeting, July 20, 1948

When the organization of the Methodist Committee for Overseas Relief was effected during a recess of the General Conference of May, 1940, there was no name presented to lead it save that of Bishop Herbert Welch. No better servant of the Master who immortalized the Good Samaritan could have been selected. The church did not know at that time that his responsibilities would become enormous during World War II, and that in a space of eight years his office would be entrusted with more than $7,000,000.

This sum, placed by Methodists with perfect trust, has been administered through the years without one word of criticism or complaint. So much has the leader been identified with the movement that it has been referred to as "Bishop Welch's Committee on Overseas Relief" — this is a tribute, and uttered with affection.

Now as Bishop Welch drops the reins from his hand, the members of the committee wish to declare that the church has been fortunate to have had his executive leadership, and the Kingdom has been blessed by the administration of his duties. We further desire to record and spread upon the minutes of this meeting these items:

1. His ability to master and execute details and at the same time maintain a world-wide outlook has been well-nigh phenomenal.
2. His attitude on all occasions has been kindly and fair.
3. His judgments have been calm, arrived at cautiously and held firmly.
4. He has sympathetically carried the woes of all nations in his heart, without prejudice or favor toward any.
5. He has at all times held the unstinted loyalty of his committee members.
6. He has been an inspiration to his colleagues.
7. He has exhibited tireless devotion and unsparing personal sacrifice.
8. He has symbolized the complete confidence of the entire church and its support of the relief enterprise without regard to race, creed or religion.

In view of all the above and more, we, the members of MCOR, thank God for his leadership, and wish for him the highest happiness as he catches the echo of Christ's "Well done, good and faithful servant."

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5,000,000th Food Package

Bishop Herbert Welch, chairman of the Methodist Committe for Overseas Relief, was chosen recipient of the 5,000,000th package of food prepared for shipment by the Morris, Fraser Company of New York to send to a Methodist chaplain in Germany. In accepting the package, Bishop Welch spoke of the hardships facing Europe and Asia this winter. Fearing that some may think the Marshall Plan has answered all need, he emphasized the fact that government aid is confined to industry and that interest in individual suffering, whether cold, hunger or illness, still is the business of the church.

The food package will be shipped to Chaplain Thomas L. Doyle, at 120th Station Hospital, Bayreuth, Germany. Twice each month the committee sends a large package of food and a small package of soap to 16 chaplains to distribute to German civilians within their area. Chaplain Doyle reported recently that hundreds of German prisoners of war are returning from the Soviet Union to the American Zone. All of the men are maimed by war experience or so ill that they require hospitalization.

Bishop Welch, who retires from the leadership of the Methodist Committee for Overseas Relief on Oct. 1st, has directed the administration of more than $7,450,000 in funds during his eight years of chairmanship. Bishop Titus Lowe, who recently retired as the episcopal leader of Indianapolis Area, becomes executive director of the committee. Bishop W. W. Peele, of Richmond, Va., will be the new chairman.

Springfield Youth

A Youth Rally for the young people of the 47 Methodist Churches in the Springfield District will be held at the White Church (Methodist), Chicipee Falls, on Tuesday, Oct. 12th. Starting at two o'clock in the afternoon with registration, the program will be conducted by the youth president for the district, Miss Barbara Tait of Athol. Paraphrasing the words of John Wesley, the founder of Methodism, the young people will take as their theme for the day: "Youth Says: 'The World is My Parish.'"

The Rev. Horatio Robbins, pastor of the Mittineague Methodist Church, will lead the gathering in a "Town Meeting" program on world friendship in the afternoon. This will be followed by an election of new officers for the coming year.

At 7:30 p. m. a beautiful and impressive candle-light installation service will be conducted for the new district youth officers by the Rev. Maurice L. Bullock, superintendent of the Springfield District, and the Rev. Elmo F. Young, youth director for the district. The day's program will be climaxed with a service of worship at which time the Rev. Holmes N. VanDerbeck, chaplain of Springfield College, will be the speaker.

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